

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LIV

JACKSON, MISS., January 7, 1932

NEW SERIES
VOLUME XXXIV. No. 1

THE BAPTIST BIBLE INSTITUTE

(By W. J. McGlothlin, President of S. B. C.)

The Baptist Bible Institute is now fighting for its life. This is no cry of wolf, but a statement of plain facts. Dr. Hamilton and his co-laborers are in dire distress. Their only hope is in the immediate and generous help of their friends who believe in the institution and the work it is doing. In my opinion the closing of the Institute would be a calamity of the first magnitude. It would mean not only the loss of this important Bible school, but might also affect adversely and seriously the entire credit of the denomination. The amount needed to meet the payments required on February 1 is not large, but it is necessary if foreclosure proceedings are to be avoided. The Baptist Bible Institute is doing a great and needed work, not done by any other institution, and its loss would be keenly felt. If this crisis can be safely passed, I believe arrangements can and will be made by which its needs can be met in the future without further emergency appeals. I plead with my brethren and sisters for help now, immediately, for this noble and useful institution. Let gifts large and small be sent to the Baptist Bible Institute, New Orleans, La. Let us save it. We cannot afford to lose it. In the future multitudes will rise up and call us blessed for the gracious service. It is not enough to make good resolutions to help sometime in the future. The Institute must have the help now. Send a check as the first gift of the new year.

—BR—

SUNDAY SCHOOL ATTENDANCE JAN. 4, 1932

Jackson, First Church.....	741
Jackson, Calvary Church.....	851
Jackson, Griffith Memorial Church.....	174
Jackson, Davis Memorial Church.....	372
Jackson, Parkway Church.....	186
Jackson, North Side Church.....	94
Meridian, First Church.....	671
McComb, First Church.....	530
Laurel, First Church.....	522
Laurel, West Laurel Church.....	373
Laurel, Second Avenue Church.....	290
Laurel, Wausau Church.....	63
Columbus, First Church.....	663

Sunday school reports are a little irregular this week, as we had no issue of December 31. Reports sent us are:

Sardis, December 20.....	178
Meridian First Church, December 27.....	594
West Point, December 27.....	214
Laurel First Church, December 27.....	374
Laurel West Laurel, December 27.....	331
Laurel Second Avenue, December 27.....	237
Laurel Wausau, December 27.....	43

B.Y.P.U. Attendance

Jackson, Griffith Memorial Church.....	169
Jackson, Davis Memorial Church.....	153
Columbus, First Church.....	169
Sardis, December 20.....	95

—BR—

Dr. H. L. Martin preached for Pastor J. J. Mayfield at Canton on Sunday morning, bringing a good message on Christian Education.

SOUTHERN BAPTISTS: \$48,436.50 will prevent default February 1. Please send a gift, take an offering, observe "Deliverance Day" Sunday, January 24.—W. W. Hamilton, President, Baptist Bible Institute, New Orleans.

Dr. J. C. Greenoe recently assisted in a meeting at Gallatin, Mo. There were 25 added to the church.

Brother Atley J. Cooper, of Clinton, evangelistic singer, is recovering from an attack of blood poison, which kept him indoors for about two weeks.

Rev. W. A. Hancock, who recently returned to Mississippi from several years sojourn in Texas to become Alumni Secretary of Mississippi College, has accepted a call to the church at West for one Sunday in each month.

For the week ending January 2, there were fifty professions of faith reported by the students in the Practical Activities Department of the Baptist Bible Institute. There were 78 sermons and addresses, 485 people attending the services, and forty dealt with personally.

By invitation of the High School Superintendent, Dr. H. L. Martin speaks to the school people at Canton Thursday morning. Next Sunday he goes with Pastor W. S. Landrum and will preach at Roxie and Bude and a country church, and on Monday will speak to the schools in these communities.

Word And Way recently said: "Jane Addams, of Hull House, in Chicago, perhaps one of the world's best known welfare workers, when asked where she obtained the volunteer workers to help her in her philanthropy, whether they were church members or not, replied, 'They are all Christians from evangelical churches. I have had a good many 'altruists' try it, but I never knew any slum-worker to stand the wear and tear of our work for over three weeks, unless inspired by Christian love.'—And Paul said, 'Love never faileth.'"

—BR—

MISSISSIPPI WOMAN'S COLLEGE

Believing that many friends of the Mississippi Woman's College and Dr. J. L. Johnson are interested to know what is being done toward securing a successor to Dr. Johnson, recently resigned, I beg to state that the Board of Trustees passed a Resolution authorizing a Special Committee, whose duty it is to canvass the field and report to the Trustees its recommendations.

This Committee is composed of J. E. Byrd, G. M. McWilliams, H. L. Spencer, L. Q. Campbell, Dean, and T. E. Ross, Ex-officio Chairman.

Our Committee feels the great responsibility of this duty, and asks the prayers of the Baptists of the State, that God will guide us unerringly to the man to continue the great work of Dr. Johnson, and to incline him to accept.

Yours in the service, —T. E. Ross.

BAPTIST STUDENTS IN STATE SCHOOLS

(By J. D. Franks)

Baptists have been pioneers in the field of education, both denominational and tax-supported. Little Rhode Island, the haven of exiled Baptists and kindred spirits, under the leadership of the intrepid Roger Williams and John Clarke, gave birth to three great movements, namely, the separation of Church and State, political democracy and free public schools. Rhode Island is also the birth place of Baptist schools, Brown University being the first distinctively Baptist school in America, if not in the world. So they have an enviable history connected with the early struggles of the cause of education in this country, one that is marked by breadth of vision and unbiased sympathies.

In the more recent history of their educational efforts Baptists have confined their interests almost altogether to schools which they themselves own and operate, to denominational education, paying little attention to that larger field of education being fostered by the State in its tax-supported schools. It is easy to explain, if not to justify, why Baptists have shown this attitude of aloofness in recent years with regard to private and tax-supported educational institutions. Their own schools have multiplied rapidly. The growing needs of these numerous schools have consumed all the thought, the time and the money which they have felt that they should devote to the cause of education, consequently, other phases and fields of education have been neglected. They have turned these over to the State and to private interests—this regardless of the fact that their own Baptist constituency and work have been vitally affected thereby.

I make no apology for saying that I am for the Baptist student wherever he is, whether in a Baptist school, a private school or a State school. He may not always be where I should prefer him to be, but that does not release my claim upon him nor my obligation to him. Baptists should follow their own sons and daughters wherever they go, throwing around them every mantle of protection and encouragement possible, not trusting to hands and hearts less loving this priceless privilege, this God-given responsibility. They are worth our saving.

Before I go further with this article, lest some one should judge me prejudiced in my views, perhaps a word of apology as to my qualifications for speaking on this subject would be in order.

I was brought up in a Baptist church whose pastor was a loyal supporter of the educational program of the denomination. He frequently preached on Christian education, coupling the subject up always, as was customary, with education in Baptist schools. If other schools were ever referred to it usually, which was also customary, in an uncomplimentary, sometimes denunciatory manner. Therefore, I grew up extremely prejudiced in my thinking against State schools and for Baptist schools. I thought it was almost a crime, as a loyal Baptist, to even think of going to school anywhere else except at a Baptist school.

I was educated, therefore, beginning with my high school training and going on through my college and seminary courses, in Baptist schools. I never attended for one day a State College. I never even so much as visited the campus of a State institution until after I had finished my seminary work and had been pastor for three years of a church located in a Baptist college town. Between my college and seminary courses I spent nearly two years in the field raising endowment funds for Mississippi College. During that time I learned to recite with much enthusiasm and conviction the superior merits of my Baptist Alma Mater, pointing with pride to her marvelous achievements in men and in services to my denomination and to the world. All of which I believed most steadfastly and earnestly—and still believe. There is but one change I would make in my ministry of that period, if I could do so, and that is this, namely, I would erase from the record every antagonistic, unsympathetic remark, which I made in my ignorance

and unwisdom against State schools, for their worldliness, atheism and lack of religious and denominational interest. I would instead proffer a hand of assistance to the pastors of churches in State school centers and to the noble Christian men and women who were serving on the faculties of State institutions. These were quietly and earnestly doing what they could to hold the students true to Christ and to the church during the perilous days of their college careers—and this they were doing in the face of the criticisms which I and others like me were heaping upon them. I praise them today for their Christian charity in beautifully ignoring my misguided criticisms. I thought I was saving many a youth from the contaminating influences of the State schools. As I see it now, I was only driving the brightest, fairest-minded young people to these schools.

Ten years as pastor of a church in a State school town and of intimate association with students from all kinds of schools have changed my mind with reference to our Baptist obligation to our students attending State schools. I have not changed with reference to the great and unique necessity for a system of Baptist schools, as good as the best, owned and managed by the denomination. That need has been, is and will be perennial. I am for our Baptist schools with all my soul.

But facts are stubborn things, which it would be foolish to ignore. It is a fact that our State schools are powerful centers of influence; that they tremendously affect the social, political, educational and religious life of the people. It is also a fact that more than twice as many of our own Baptist boys and girls are attending State schools as are attending our Baptist schools. To say that it is a matter of indifference to us what becomes of these boys and girls in State schools is folly. To say that these students should have gone to Baptist schools is likewise folly. They could not if they would. They would not if they could. And, I dare say, they should not if they could or would. As long as we have State schools we should expect Baptists to supply their prorata share of the students, and we should want Baptists to assume their proper share of the responsibility for the right functioning of these schools.

Who are these Baptist students at State institutions? They are the same kind of young people as those attending our Baptist schools? They come from the same type of homes, often from the very same homes. They have the same ideals of life. They have the same student and youth problems to face. They are just as ambitious to achieve and to make the most of their opportunities. They are just as loyal as Baptists and just as consecrated as Christians. They are neither worse nor better than their brothers and sisters who are attending our Baptist schools. They are just as amenable to religious instruction and guidance and will respond just as readily to the Christian appeal, when an opportunity is given. Among them will be found sons and daughters of our best Baptist parents—preachers, deacons, Sunday school superintendents, W.M.S. leaders, missionaries, etc. They are of the same Baptist stock.

But what can we do for them? They have chosen to leave the parental school roof. Must we let them go? I say most emphatically, "No." Then what can we do for them?

In the first place, we can let them know that we have not disowned them because they have gone to a State school. We can assure them that they are not Baptistically ostracised; that they still are entitled to the full rights and privileges of Baptist students anywhere and that they will be recognized and appreciated for their real worth, irrespective of where they attend school. We can make them feel that they still have an obligation to discharge toward their denomination, that their support of the denominational program and that their services in its promotion are still wanted and needed.

In the second place, we can foster in the churches near the State school campuses a strong Baptist student program, such as the Baptist Student Union offers. We can supply them with

an able, consecrated student leadership in a student pastor or secretary. Under the direction of this leadership we can offer courses of study in Bible, religious education, missions and Christian sociology. These may be given as extra-curricula courses, or courses which the colleges will recognize and for which they will give credits on degrees. We can encourage them to attend and to participate in Baptist student gatherings and in other denominational meetings, thus stimulating in them a Baptist esprit de corps and making of them a vital segment in the Baptist youth-forces of their generation. This denominational morale, generated in their college days, they will carry with them through life. We can show them how the great work of the Kingdom should be done through the local church, functioning normally, neither being over-shadowed nor controlled by any other institution, not even the great educational institution which they may be attending. The church in this way will be given its rightful position of pre-eminence in the field of moral, spiritual and religious matters.

But this cannot be done by the local church working independently of the denomination. The matter of the finances necessary to promote this extra student program might be provided by the local church, under exceptional conditions, but the denominational stamp and recognition could not and would not be given. The denomination is like an individual—it is not in the habit of recognizing with a very strong endorsement what it does not share in doing. Baptists love to brag, but there is usually some real grounds for their bragging. They are not often guilty of crying "We killed the bear" when they have not even taken a shot at it. The denomination must share in the responsibility of the management of the work done for Baptist students at State schools if that work is to receive the full authority and weight of denominational prestige and revert to the denomination its full measure of good.

In a later article I hope to give some suggestions as to how we may use our present student generation more effectively in our denominational program, also my impressions concerning the type of leadership to which students will respond.

—BR—

MEDITATIONS IN MARK

(By Jesse L. Boyd)

Mark 8:22-30:

On their hurried exit from the friendly shores of Galilee, in order to escape the trap set for Him by the ecclesiastics of Jerusalem, Jesus put to His disciples a series of questions which apparently went unanswered. The blankness that registered on their faces was a clear indication that they needed further instruction. The time of his departure back to glory was drawing nigh, and it must not catch them unprepared. From this time forward Jesus seems to have been thinking mostly of this coming event and preparing the disciples for it. To do this he quit the country of his birth and the people of his choice, (the circumstances there being unfavorable for such) and went into the regions round about. For several months little is seen of him, or recorded, just glimpses here and there. It is a period of retirement, in fact. They of Jerusalem and Judea, and even of Galilee, wished and waited for His return; and return He will, ere long, with his face set toward Jerusalem!

As they "went out" through Bethsaida a blind man is brought to receive His touch. To do so, Jesus "gently led him away out of the little village," where he healed him—but slowly. It was a case of where God stoops to a feeble faith; the blind receiving his sight slowly, because he believed slowly. And to avoid the publicity of the act, Jesus, as it were, turned him about and "sent him away to his house, saying, 'Neither go into the town, nor tell it to any in the town.'" Jesus wished to keep His movements secret till his appointed time to fare forth into the full blaze of notoriety again; then will the end come, and that quickly. Till then He would move secretly and lay sure and certain plans for the furtherance of His coming Kingdom.

Penetrating further into the recesses of the
(Continued on Page 6)

Housetop and Inner Chamber

It is reported that Pastor H. O. Hearn has resigned at Lyon and Jonestown to accept a call to a field in Louisiana. We are sorry to lose him from Mississippi.

While Brother T. W. Hembree was busy with the Every-Member Canvass and a meeting at Progress Church, the stork left an eleven pound boy at his home in McLain.

Remember that we will give five dollars worth of books to the one sending us the largest list of subscribers in January on the new club plan; that is, ten or more subscribers at \$1.50 each for a year's subscription.

The Watchman-Examiner quotes the City's Census Committee in giving number of Roman Catholics in New York City as 2,363,805, Protestant as 2,580,024, Jewish as 1,875,521, Eastern Orthodox as 115,096. Not so bad as it used to be.

Pastor Monte A. Davis offered his resignation as pastor to the church at De Leon, Texas, recently, to become effective on or before April first. He is a Mississippian who has done excellent work in Texas and might be brought back to his home State.

Miss Mary Frances Dickens, of New Orleans, was voted the most intellectual student at Blue Mountain by her fellow students. She is the daughter of Pastor J. W. Dickens, and granddaughter of the late A. V. Rowe, long-time secretary in Mississippi.

His many friends sympathize with Dr. Louie D. Newton in the loss of his father, Mr. Wm. M. Newton, of Halcyondale, Ga. He was 82 years old, had been a member of the same church for seventy years and Sunday School Superintendent for fifty years.

Well, Brother G. P. White, you said it: "A monkey with a hand-organ will draw a larger crowd than a lecture on psychology." And now we know why some people always read the "funny paper," but find nothing to interest them in The Baptist Record.

From the Practical Activities Department of the Baptist Bible Institute comes the report of 17 professions of faith last week, 34 dealt with personally, 501 attending services, 71 sermons and addresses delivered, 260 Gospels, tracts and Testaments distributed.

The many friends of Dr. and Mrs. F. F. Brown, of Knoxville, will regret to learn that Mrs. Brown is in the Fort Sanders Hospital in Knoxville for a major operation and they will be much in prayer in their behalf. A severe blow came to Dr. Brown recently in the sudden death at the church of his secretary for the past nine years, Mrs. Lillybelle King.

Pastor A. B. Pierce, of Leitchfield, Ky., is a Mississippian who is being blessed in his work in Kentucky. In spite of "depression," the church raised the past year \$6,518, better than in good times. Sunday school attendance has increased 25 per cent. The school has been graded. Fifty-two have been added to the church, most of them by baptism. More people pledged in the recent Every-Member Canvass than ever before. The future is bright.

Dr. J. W. Gillon died December 22 at his home in Shawnee, Okla. He was born near Water Valley in Mississippi, in the community where his father still lives. Dr. Gillon was recognized throughout the South as a great preacher. He had held important pastorates in Tennessee, Kentucky and Oklahoma, and was for several years Secretary of Missions in Tennessee. He was an alumnus of Mississippi College and of the Southern Seminary. He leaves his widow, three sons and a daughter.

Mrs. M. A. Cole, of Houlka, has been reading The Baptist Record for 30 years. What she says about it warms our hearts. She has been sojourning at Columbus and says she has gotten a great blessing out of the ministry of Pastor J. D. Franks. Though a widow, she pays full price for the paper and says "It's worth it."

The Pope, in an "encyclical" about Christmas time, sent out an appeal to the protestants and eastern churches to unite with Roman Catholics under the papacy. Poor old fellow; he doesn't seem to know that he is trying to sweep the ocean back with a broom. May the Lord open his poor, blinded eyes and help him to find the way of life through faith in a crucified Savior, who is our only Mediator with God. The Romish system and the Gospel are utterly irreconcilable.

In The Baptist Record of December 17, 1931, page 6, is an article by W. Zack Huggins, under the caption, "God's Requirements of the Sunday School Worker," in which he says the following: "The Sunday school is an organization within the church, a part of the church."

Question: Are the unsaved members of the Sunday school members of the church because "the Sunday school is within the church" and is "a part of the church?" —Jno. Thompson. Clara, Miss.

The prophet Hosea said that Ephraim fed on the wind. Isaiah asked, "Why do you spend money for that which is not bread? and your labor for that which satisfieth not?" These references are, of course, to people who pamper their bodies and allow their souls to perish, to people who feast on the good of the land and have nothing with which to buy a religious newspaper which nourishes the spirit. Bodily needs are inevitable, to be sure, but the needs of our souls are more important. Breathing is a necessity to the body, but a man who breathes and doesn't eat will soon starve. He can't feed on the wind and survive. All are familiar with the story of the man who heard that currying his horse was equivalent to one feeding a day. So he concluded to curry his horse twice a day and not feed him at all. He at least was as wise as the man who makes provision for his bodily needs but allows his soul to starve for lack of nourishment. "Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness."

Do you have difficulty understanding the Bible? Do not let this discourage you, nor prevent your reading it diligently. Many people say that they do not read the Bible because they cannot understand it. Suffer a few remarks about this matter. There are many parts of the Bible which are perfectly simple. A child can understand them, and the reading of them is interesting and profitable. The early books of the Old Testament are in this class and they are classics for all sorts of people. No better stories for children have ever been written, or ever will be. Read them over and over, they form the primer for all men, the beginning of instruction in things that have been revealed to us, and preserved for us. The same can be said for much that is in the Gospels and Acts of the Apostles. This does not mean that everybody will understand all that is in them, but what we do understand will do us more good than anything else we can read. As to the more difficult passages in the Bible, two things need to be said. First, spiritual things are spiritually discerned. We need the Spirit of God in us to understand what the Spirit has said to us in the Book. Pray that the eyes of your heart may be opened. And if it takes time and study to work out the meaning, it is worth it. The more time and the more study the more benefit there will be. Books that require no thinking will do you no good or but little. Those which have to be studied to yield their message, these are the books that are most beneficial.

Those who believe in supernatural religion are sometimes accused of having fixed opinions or ideas which are not subject to change by the introduction of new knowledge. But what of the man who calls himself a rationalist and refuses to believe in the existence of a miracle, no matter what evidence there may be to support it? He believes in the unchangeable laws of nature and no sort of evidence can move him from this position. Is this is not a static condition of mind? If anybody has difficulty with that word static, be it known that it means stubborn and immovable like a mule; in other words, assinine, "if you understand what I mean."

One of our Mississippi Baptist institutions was recently within three weeks time of having to meet the payment due on a bonded indebtedness, and did not have the money with which to meet it. The amount was about \$4000. But prayer was made earnestly to God for it. Every measure of economy had apparently been taken to reduce expenses, but the income was not sufficient. As the time drew near a Baptist layman dropped in to inquire how things were going. He said he did not have any special business, but somehow felt impressed to drop in. He found the usually cheerful superintendent depressed; asked the reason for it and soon had the explanation. The story is short. He said that he was willing to lend the money necessary to meet the payment. Before the day arrived for payment, he and his wife came in with the check and left it, going away radiantly happy with a song in their hearts. Certainly, Jesus knew what He was talking about when He said, "It is more blessed to give than it is to receive."

In the training of the nation of Israel the Lord undertook to develop the aesthetic sense as well as the ethical sense. He purposed that his people should have good manners as well as good morals. The sense of the beautiful is close of kin to the sense of righteousness. The sense of propriety is necessary to the finest apprehension of truth and holiness. To be dirty or dowdy is well pleasing to the devil, but an offense in the sight of God. Some people, including a few preachers, fail in their work because they don't brush their clothes, or shine their shoes. Grease spots on the trousers or soiled linen will bar a man from the chance of helping some people who need our help. One doesn't need to dress in the height of fashion, or in expensive raiment, but he does need to be neat in his attire. When the Lord forbade the people to wear clothes made partly of wool and partly of linen, he was simply cultivating a sense of fitness. When he forbade the sowing of your field with diverse kinds of seed, or plowing an ox and an ass together, he was trying to develop in a crude people the sense of propriety. It may not be a bad idea for people to have "Sunday clothes." There ought to be a sense of fitness when we go to the house of God. It is well to appear before him in the best we have. The garments of the Jewish priests were rich and ornamental, in keeping with the sense of the beauty of holiness. Clean hands are a symbol of righteousness in practice. Our places of worship and our methods in worship ought to be in keeping with our conception of God.

PRICE CORRECTION

We wish to correct error in the January TEACHER, page 5. The Divinity of Christ in the Gospel of John, should read \$1.50 instead of 50 cents. Quiet Talks on John's Gospel should read \$1.25 instead of 25 cents.

BAPTIST SUNDAY SCHOOL BOARD

OAKLAND FIELD

A letter comes from Reverend J. H. Page, Pastor of Oakland and affiliated churches stating that this field will not ask the State Board for aid again this year. Such a letter is always encouraging to the State Board. It is not altogether the fact of being relieved of the responsibility that encourages, but it is the feeling that the help rendered has caused the churches to grow and to become strong enough to walk alone.

—R. B. Gunter, Cor. Sec'y.

Editorials

INDICTING A NATION

If we remember aright, it was an Irish statesman who is responsible for the statement that "You cannot indict a nation." The idea is that final sovereignty resides in the people, or in the nation as a whole, and that there can be no superior court to which the nation itself is accountable. On this theory whatever the nation does is right for it makes its own laws, erects its own standards and forms its own government.

This is all good political philosophy, but it will not hold good in the matter of morals and religion. And this for the very good reason that final and absolute sovereignty resides in God and not in the people. God has His own standard of right, promulgates His own laws, fixes His own penalties and executes His own judgments. Nations are subject to Him as truly as individuals. Paul said at Athens, "He made of one every nation of men to dwell on all the face of the earth, having determined their appointed seasons and the bounds of their habitation."

The Old Testament Scriptures plainly indicate that God deals with nations. This is shown repeatedly in the history of Israel. But it is not confined to Israel. Notice His reference to Assyria and Egypt and Babylon and Edom and others. He deals with them as nations. In the first chapters of Isaiah God is calling the nations of Israel and Judah to account, and He is dealing with the people as a nation. Here are His words, "Ah, sinful nation," 1:4. Read the whole chapter. Beginning with chapter fifteen, He takes up one nation after another and pronounces judgment upon them as nations. And these judgments have been executed.

God is dealing with nations today. He is weighing them in the balances. Our own land is not an exception. There are certain responsibilities which belong to a nation, and it is answerable to God. The political rulers, the financial leaders, the social pace-setters are coming into judgment. Great responsibility rests on those in official position in the State and in the nation. Responsibility rests on those whose business it is to choose these leaders. There are those who believe that every political issue is at heart a moral issue. God is sitting in judgment in party councils, in legislative halls and in executive offices. "He is trampling out the vintage where the grapes of wrath are stored. He hath loosed the fateful lightning of His terrible, swift sword."

CONDEMNING A WORLD

National Unity has long been with all peoples the standard of unity and object of desire. It seemed the ultimate goal in the matter of unity in any large aggregation. But we have learned more practically in the last decade about world unity, the unity of the whole human race than in centuries before. The World War taught this lesson unmistakably, that the conduct of one nation, and even the conduct of one man in a single nation, affects the welfare if not the destiny of every man in every nation. Any event may have world-wide and race-wide significance, and it may be that no part is free from its world-wide consequences.

Some people may have been slow to learn this fact from the World War, but the catastrophic events following the World War, and particularly the conditions that have prevailed for the past two and a half years, have left no room for doubt as to the unity of interests the oneness of the whole human race. We are continually hearing that the present financial depression is world-wide. And while fifty years ago the trouble which now exists between China and Japan might have been dismissed by the rest of us with a wave of the hand as no concern of ours, we know today that any disturbance in Manchuria, or unrest in India may loose the winds of destruction on all the rest of the world. "And the sixth poured out his bowl upon the great river, the river Euphrates; and the water thereof was dried up, that the way might

be made ready for the kings that come from the sun rising."

There has never been any doubt in the minds of those who knew and believed the Bible as to the unity of the race, over the whole world. The story of Genesis tells us this. Paul on Mars Hill tells us this. The story of redemption through Jesus Christ is based upon this. The commission to the people of God to carry the Gospel to the ends of the earth is based on this.

What we are now concerned about is the fact of the universal condemnation of the world. John says, "The whole world lieth in sin." Paul, in the first chapter of Romans, shows the judgment of God pronounced on the whole human race, and later declares the whole world guilty before God. It has been difficult for modern theologians to realize the force of this awful fact. But present world conditions are beginning to open our eyes to the truth. Judgment pends over a condemned race.

BREAKING IN PIECES THE KINGDOMS

That vision which Daniel interprets for us, or dream which which King Nebuchadnezzar was troubled about has always had a fascination for Bible students, especially students of prophecy. The interpretation which Daniel gave has made plain the truth of God in the history of certain great nations in the eastern world. The rise and fall of great empires has been in accord with the words of Daniel. It is not our purpose now to follow the details of this prophecy as it was fulfilled in the centuries just before the first coming of the Lord Jesus. But to indicate the method by which the Kingdom of God is established in the world and the certainty of its final supremacy.

Every nation has a mission. The purpose of human governments is to preserve order and establish justice; to make possible a life of peace to the people and the pursuit of righteousness. Paul says it is "that they should seek God, if haply they might feel after Him and find Him." Nations have continued their existence when they fulfill their mission. As long as righteousness is maintained they continue on their way. When the government and nation become corrupt, they are hastening to their end. All history tells the same story.

The Kingdom of God breaks in pieces the kingdoms of the world because they are not fit to survive. It is a healthy sign that many have been smashed to smithereens in the last twenty years, and the end is probably not yet. The very progress of the principles and teaching of the truth which Jesus brought to the world makes the continuance of certain forms of government impossible and certain practices among nations out-grown and over-thrown. This stone cut out of the mountain without hands will break in pieces the kingdoms and governments which are not in accord with the principles of the New Testament.

Men are looking today to Jesus as authority in the conduct of life, in the management of affairs, in the control of industry and politics. This may not seem so evident at a time when corruption in public officials is in evidence, and injustice and inequalities are common in industry and society. But the leaven of Gospel truth is working. The prevalence of corruption which just now asserts itself is the final resistance offered to the advance of the Kingdom of God.

"He must reign till He hath put all enemies under his feet." The kingdom of the world will become the Kingdom of our Lord and His Christ. Insofar as the reign of Christ is established and operative in the hearts of men, so far does the necessity for the forms of government cease. Other restraints and controls become superfluous, when the reign of Christ is established with us. These governments do not need to be displaced by revolution, or overthrown by force. They simply cease to be needed when Christ is enthroned in the heart.

The report has been published in many of our Southern Baptist papers that the deficit of The Baptist Record for last year was \$6,000. This is a mistake. The deficit for the year ending November 1, 1931, was \$3,907.59, according to the report of the Mission Secretary.

—Chief Justice Charles E. Hughes, a Baptist, says: "Faith without credulity; conviction without bigotry; charity without condescension; courage without pugnacity; love of humanity without sentimentality; meekness with power. These are what we need."—Ex.

The many friends of Mrs. Louis I. Dailey, will be glad to know that Mr. Dailey, who has been ill at the Baptist Hospital following an operation, is convalescent. Mrs. Dailey is a valued employee of the Convention Board and her many friends have been sharing with her in love and sympathy during this trying time.

Dr. C. H. Mayo, of Rochester, Minn., says that half of the hospital beds in this country are occupied by mental patients, and that most of their troubles are caused by worry. Religion is the best preventive. "In nothing be anxious, but in everything by prayer and supplication with thanksgiving let your requests be made known to God and the peace of God which passeth all understanding, will garrison your hearts and minds in Christ Jesus."

Wishing a happy New Year is a very good custom indicating friendship and good will. But mere wishes do not fulfill themselves. We must try to make the year better for those among whom we live, and those for whose welfare we are responsible, whether near or far. But above all, if the new year is to be better than the old, we must find the improvement in a closer walk with God. We can make it better by praying more often and more earnestly, and it will not be better if we do not. There is even danger of insidious or gross insincerity if we do not thus try to make it better.

We are studying now in the Sunday schools, the Gospel of John, spending six months in this biography of Jesus by the beloved disciple. John had by nature and by grace and by contact with the intimate personal and daily life of Jesus, great advantage in this undertaking. His whole soul was enamored of Jesus. He was his intimate friend and companion. And Jesus loved him in a special manner. John's heart warmed to this love. He was with Jesus in more serious and critical situations than any other of the apostles. He understood him better. But there is one advantage that the Gospel of John has over the others which is outstanding. It was written late in his life, many years after the experiences which it records. His views had time to mature. He had a better perspective. Large things are seen better when looked at from a distance. Great events are better understood later, when they can be seen in all their true relationships. John could see better through the vista of the years.

We have read no more satisfying book in a long while than "The Evangelical Faith," a recent volume from The Judson Press of Philadelphia. It is a collection of able discussions of the principle articles of the evangelical faith, written by professors in the Eastern Baptist Theological Seminary, of Philadelphia, edited by President Austen Kennedy DeBlois, who himself writes the Introduction and the concluding paper on Spiritual Freedom. This last alone is worth the price of the whole book, and ought to be sent around the world and read everywhere. The other papers are on the following items of faith in the order in which they appear: The Authority of the Book, Christ our Incarnate Lord, Christ our Sacrificial Savior, the Resurrection of our Lord, Our Lord's Return, the Primacy of Faith in the Renewal of Life, the Primacy of Faith in the Completion of Character, the Person and Work of the Holy Spirit, the Church and the Kingdom. Each chapter is by a dicerent writer. They naturally vary in excellence, but all are good. All who love the truth will greatly enjoy reading the book, and will be glad to get others to read it. It is an excellent testimony to the high character of this new Baptist Seminary in Philadelphia. Most of the writers are already well known, and all of them know how to speak the truth forcefully and effectively. The price of the book is \$1.50.

Convention Board Department

R. B. GUNTER, Corresponding Secretary

WHAT WOULD HAPPEN?

In reading in The Baptist Record some time ago, "What would happen if all would tithe; and then what would happen if all work done by the denomination were mission work," caused us to do some thinking. It was along this line. What will become of the church member who neither tithes nor does mission work? There are some chronic complainers who neither tithe nor work. They remind us of the old saying, "Baying the moon." They use a good deal of space which others pay for. They do not enlist others in that which they are advocating. They seek to discourage those who are honestly and conscientiously and unselfishly doing their duty.

DEBTS! DEBTS!! DEBTS!!!

Premier Ramsay McDonald, of England, says, "The chief ill of the world today is debt." Some of us beat him to it. As a result, our Baptist people are more ready to believe us now than they were some years ago when we were earnestly opposing the making of debts.

From observation we have learned that the man who often furnishes most of the air when debts are being contracted furnishes least sweat when pay day comes. He is usually hard to find on pay day. He is very quiet. Like Noah's raven, he often continues to wander.

Preachers and teachers can move more easily after debts have been contracted than can some others. There are those who have to sweat under the burdens and even groan under them. For that reason, preachers and teachers should be wiser than others when the contracting of debts is contemplated. It is usually the man who is cautious when making debts who is around and lifting when pay day arrives.

EXPENSIVE SOLICITING

Eight thousand, one hundred forty-nine dollars and forty-four cents for soliciting students for Mississippi College is a staggering sum to spend for a college which is more than one hundred years old. Divide this amount by the number of students and you will find that the per capita cost per student for solicitation is not far behind the tuition for a session for each student twenty-five years ago.

Three thousand, five hundred sixty-two dollars and fifty-five cents as a deficit on athletics for Mississippi College for the past session, according to the auditor's report, will not convince our constituency that this is the most judicious advertising for a Christian school. We believe, however, that the time has arrived when better policies will be adopted. Word has come that after this session athletics must be self-supporting. There are many who will say to this, "Amen!" More economy should have been used in this school long ago. It is not, however, too late to begin. The time has arrived when some of us must be hard headed concerning the business affairs of our denominational interests. Unless we are, we shall ere long decide that some of our creditors are hard hearted. We have sometimes been too timid about criticizing those who were inclined to plunge. Some have refrained from criticizing, fearing that by so doing the work would be hurt. Diplomacy has been resorted to with a hope that a turn for the better would soon come. Such a day seems to be in the making. May our Father give us wisdom to know how to deport ourselves to bring in the full day and may we keep faith and work and pray and pay until every cent of our indebtedness has been cleared from our creditors' books. The faithful man works on in the face of difficulties. We are looking for a better day. We believe it is on the way. Some of the best advertising is for our colleges to be represented at all district associations. This can be done for \$800.00 instead of \$8,000.00.

DENOMINATIONAL ACTIVITIES AS GAUGED BY GIVING

The question has been asked, How many Baptist churches in Mississippi? There are approximately 1,540. The question has then been raised, how many of these churches contribute to our Cooperative work? In order to answer this question, we have ascertained the following. During our last State Convention year, which extended from November 1, 1930, to November 1, 1931, 854 churches made contributions to our Cooperative work. The record for the calendar year, we are confident, would not show this many contributing churches. Of this 854 churches which contributed to the Cooperative work, 601 made additional contributions designated to some specific cause. There were 147 which made designated offerings, but contributed nothing to the Cooperative work. The majority of the gifts from these churches were small. This left 539 so-called missionary Baptist churches which made no contribution whatsoever to the work outside of Jerusalem (that is, to the work outside of their local churches). In other words, they paid no attention to the Saviour's command to witness in Judea, Samaria and unto the uttermost parts of the earth.

REPRESENTATION WITHOUT TAXATION

James Otis said, "Taxation with representation is tyranny." This leads us to ask the question, What is representation without taxation? What do we mean? We mean to call attention to the fact that some district associations did not contribute enough last year to our State Mission work to pay the expenses of the associational Board member to the annual meeting of the State Board. These Board members had representation on the Board; they voted on all appropriations made by the Board; they had a voice in saying where the money should be used, that was given by the other associations. They were doing this while some of the other associations were paying a part of their expenses to the meeting. In saying this, we are not criticizing the Board member so much as the churches which did not contribute enough to enable the State Board to receive the expenses of the Board member. Following are some of the amounts received by the State Board from associations. One association contributed last year for State Mission work for the entire year \$13.06. Another contributed \$13.36. Another contributed \$18.51. We will ask these associations to answer this question: Is it fair for an association to send a member up to the State Board meeting to distribute money contributed by other people when the association does not contribute the full amount of the expenses of its Board member? Some associations are furnishing a part of the expenses of these members to come up to the Board meeting and distribute money, no part of which those members, or any of the churches which they represent, contributed.

DR. W. A. MCCOMB WRITES

Dr. McComb has an article in The Baptist Record under date of October 29th in which he asks if there is a near break-down of the Denominational Cooperative Program. He refers to a previous article written by the Executive Secretary of the State Board in which mention was made of the 75% of non-contributing churches. He then draws some conclusions.

His first deduction is that this large number of non-contributing churches indicates dissatisfaction with the Cooperative Program, or with certain phases of the Cooperative Program. We do not quite agree with this conclusion. Were these churches designating their gifts, that would indicate dissatisfaction with the Cooperative Program. But worse than designating, they are not giving. The way is clear too for them to designate, if they choose to do so. This fact is generally known.

When designated gifts come to the State Board office, they are sent as requested, and the Cooperative Program pays all of the expenses.

The second objection is that denominational colleges receive such a large per cent of supposedly "mission money," or dissatisfaction with the distribution. Two answers may be given to this. The first is that every church member, either directly or indirectly votes on the division of funds; and if he believes in Baptist polity, a majority rule, he should abide by the vote. The second answer is that if not willing to abide by Baptist polity, he can then designate his gift to missions or to anything else. But schools (the right kind) are as necessary for the success of a denomination as are naval and military schools for governmental success; and the commercial colleges for commercial success.

The next objection is that the per cent of State money allocated to the educational and training departments of the Convention Board, such as Sunday School, B.Y.P.U., and W.M.S., is out of proportion to the per cent going to the preaching department. This may be true. It would be well to consider the source of this objection; see if the objector is himself giving; see who is being deprived by the present division; let the objector see his Board member and urge a change. We must not cease to evangelize. Yet, we do not believe other departments are receiving more than the amount needed for doing work which they should do. It is possible that educational departments and educational institutions both may forget their missionary task and walk in ways already built up, and spend too large a proportion of their time in the well-cultivated fields. Not many people like to clear and cultivate new ground. But reductions have been made in appropriations to educational departments for two years. Objection is raised to salaries. It might seem to some that the writer is out of his place when discussing this subject. There are reasons why he is eligible. In the first place, only twice does he recall having discussed the question of his own salary. The first was when he persuaded a church not to ask the State Board for supplement to his salary. The second was when he voluntarily reduced his salary. It might not be out of place to remember that the State Board is working practically all of its employees for smaller salaries than are other State boards of similar standing. It is possible for even a board or an institution or even a church to "oppress the hireling in his wages." It is also true that practically every employee of the Board turns back to the work one-tenth of what the Board pays. Some have turned back into the cause as high as one-half of the amount paid by the Board. Boards and institutions should employ help which will do right, help which seeks to promote the work. Such a person will turn back surpluses, if there be such rare quantity as that. Boards and institutions should select those best fitted; tell them what they can afford to pay; then the person selected should decide whether or not he can serve for the remuneration offered. If he cannot, he should not try to prize the salary up; but frankly decline.

We do not understand Brother McComb to be making these as his complaints, but to be largely quoting. No one who knows Brother McComb as the writer does would ever think of him as offering anything except constructive criticism. But from experience and observation, we doubt if sacrifices on the part of the denominational employees inspires people to liberal giving. It should; but we seriously doubt if it does. The example of Christ did not keep James and John from seeking the chiefest places in His glory. Sacrifices of early pioneer preachers did not produce a harvest of liberal givers. Those receiving largest pay outside of religious work are not the toilers. And some religious workers who smoke the largest and longest cigars receive the largest salaries.—No, we do not smoke—neither are we asking for salary raises. If all the Baptist people in Mississippi will follow the example of Board employees, Baptist debts will be paid in two years.

Central Church in McComb is said to have called W. W. Dorman, of Independence, La., to succeed Rev. H. L. Carter.

Continued from Page 2)

mountain gorges at the source of the Jordan in the regions of Caesarea Philippi, the Master puts another question to His disciples, and this time a question concerning Himself. It was a secret, and must be kept a secret, but He would like to know—or rather, hear them tell what they knew. "Who do men say that I am?" says He. Perhaps, in their travels, they had heard some expressions that He had not overheard. Anyway, Jesus would like to discuss this question with the disciples, and thus draw them out as to what impression He had made on them. It mattered little what the people generally thought of Him; but it mattered much as to what these chosen few thought of the Christ. Into their hands He was to leave the future interests of His Kingdom on earth.

The answers of the disciples as to what the people generally thought of Jesus are very interesting, and impressive. They did think highly of Jesus, and were hopelessly divided. But they revealed the fact that the secret had not yet gotten out. Had the twelve yet learned it? Had His intimacy with them yet revealed the real secret of His personality? If not, they were not yet ready to hear of the secret of His mission. The one must precede the other. If they have learned the former, he was now ready to reveal the latter. So, He puts to them the question: "But who say ye that I am?" Could they answer it? Or would they? He had put several unanswerable questions to them recently. Would they falter at this one? And would He wait for an answer? Yes, he waited, but not for long. Finding his tongue first, Peter, as usual, rose to the dignity of the occasion, and said unto him, "Thou art the Christ"; doubtless speaking for them all—but one.

What joy unspeakable must have filled the Master's soul! The tremendous discovery had been made! He had not lived and labored thus far in vain! And the joy unspeakable must have filled the hearts of the disciples as they looked into the radiant face of their matchless Lord! But His joy and theirs, too, must have received a distinct shock as He joins them in subdued but stern tones that they tell no man of Him. Why so? They, perchance, felt like "telling the world," since now they were assured that their convictions are surely founded. Why inhibit their telling this blessed truth to men everywhere, beginning right here in upper reaches of the Jordan? It would set the land ablaze from Dan to Beersheba, Galilee and Jerusalem included.

But no; Jesus was not ready for that, neither were the twelve. Another secret must out first, and the twelve must acquiesce in its purport, if possible, before the issues are definitely joined and Jesus moves upon Jerusalem. This was the secret of His mission, the secret of His sufferings. Plainly, the secret that "the way of the Cross leads Home"—and to glory.

—BR—

A VISIT WITH AN AGED MINISTER

(By H. F. Vermillion)

Recently I had the unusual happiness of a brief visit in the humble cabin home of an aged mountain Baptist preacher. When I was an humble youth he laid his hands in holy ordination upon my head when I assumed the sacred obligations and responsibilities of the Gospel ministry. I had felt many holy impulses as he preached the Gospel with eloquence and power in my youthful days when he was for a time my pastor.

I entered his humble cottage amidst the deepening shadows of the evening twilight as he and his aged infirm wife sat down to their meager evening meal. A dim oil lamp cast its flickering rays over the plain board table at which they sat. The dingy two room house presented a sombre appearance in spite of the feeble light endeavored to dispel the darkness. As he arose and stood upright to greet me, the rays of light shining through his silvery hair seemed to be a halo about his head. He greeted me with that warmth of affection with which a fond father greets a long absent son. He had not seen me for more than a third of a century, but had maintained a prayerful interest in my life and work.

Seated in the plain wooden chairs that were in keeping with the other scant furniture in that lonely mountain cabin, we forgot the food on the table and for a brief time, all too brief for both of us, we talked of our lives and our work, of the bygone days of his useful ministry, and of our glorious hope of the future life. It seemed to me almost as if I were already in the land of spirits and were talking to an angel of light in the world eternal.

Although his lot is a hard and lonely one in worldly things, not one complaining word passed his lips. Not a word of criticism was uttered against his brethren for his neglected and lonely condition. He lives in the joyful presence of the Christ and in the happy memories of a well spent and fruitful life. He loves his brethren, though age and poverty and the infirmities of his wife deprive him of active fellowship with them.

Persistent and insistent inquiry upon my part revealed that he often cannot provide proper physical comforts and food for himself and his wife and proper medical attention for her. The people to whom he preached when he was strong and powerful have become like him, old and inactive or have passed away. The younger people, except for a few, do not know him or feel interested in his welfare. Thus in loneliness and sometimes in need, he spends his days of solitude awaiting the call of his Master to a home where want and solitude and neglect are unknown.

Already the Relief and Annuity Board is giving to aged ministers and to ministers' widows in his State more than four times the amount it receives from that State. But the Board is putting him on its reserve list and will try as soon as possible to find the means with which to help him. How sad is the lot of a multitude of aged preachers like him in all the States because they are neglected by the present generation in the churches which they have served.

Now the Service Annuity Department of the Relief and Annuity Board offers the churches and their pastors a plan by which if they pay a moderate amount monthly to this department the pastors will never be in need, but when they must retire on account of age or disability they will have an assured life income or if they die their widows will have income.

The Relief and Annuity Board, at Dallas, Texas, is glad to answer inquiries from pastors and laymen about the Service Annuity Plan and the duty of the churches to adopt it.

—BR—

SANCTIFICATION

—O—

(By R. O. Bankston)

Sanctification is one of the great doctrines of the Bible. The word sanctification, when heard, should carry one beyond the thought of some religious cult or beyond the idea of sinless perfection. Misunderstandings on this subject often arise. In fact, we are inclined towards misunderstandings and untrue judgments even towards other persons. May it always be true of the one who writes this article that his heart and life be holy and true, as He wills them to be.

Primarily, sanctification means to separate or set apart for God; consecrated. Specifically, it means set apart for service. It also has the meaning of sinlessness. God required that lambs offered as sacrifices should be without spot or blemish. Vessels used in His house were to be pure. In like manner, our lives, our souls, and our all, if offered to Him, must be spotless.

Sanctification includes material objects: the first of the flocks, Dt. 15:19; the house, II Chr. 7:16; gold, Mt. 23:17; gifts, Mt. 23:19; vessels, II Tim. 2:21; and the Sabbath, Ex. 20:8; etc. It also includes persons: the Levites, Nu. 3:12; priests, Ex. 29:44; prophets, Jer. 1:5; the Messiah, Ju. 17:19; the apostles, I Thes. 5:23; and Christians, I Cor. 6:11.

Now, sanctification conforms to God's will and God's will is purity or righteousness. Purity of life, of conduct, and speech. This answers to external purity as given to us in Heb. 9:13. Internal purity is effected by the Word, Ju. 17:17, and by the Holy Ghost, Ro. 15:16. Sanctification conforms to the Will of God ethically. Here there is the moral and spiritual against formal-

ism and ceremonialism. The pivotal point is the conception of God. What do we think of God? Is He holy, merciful, and loving? Our conception of God molds and changes all other conceptions. His child sees a God of beauty, of purity and wisdom, and grows into His likeness. A true son may "live in the shadow of death day by day, and yet the sunshine is all around him." Glorious is sonship. This is true because of a personal relationship. This is the relation of the Father and His son and bears fruit in trust and obedience.

Sanctification is a growth and begins at regeneration. There is entire sanctification at the new birth, for the person is set apart from sin and the old nature unto God and righteousness. He begins to grow and continues until that perfect state is reached. Pro. 4:18; Heb. 6:1. No wonder an old veteran of the Cross illumines even the sick chamber.

Sanctification must be sought if it is attained. It is God's gift, but comes with a prayerful and persevering effort. By His blood believers are sanctified. His blood binds heaven and earth, the books of the Bible and breaks the penalty of sin. In Him our bondage is removed and we are made righteous.

Pheba, Miss.

—BR—

OPPORTUNITIES OPEN TO COUNTY SITE PASTORS

One of the most modest, unassuming, and consecrated preachers in our State is Bro. Clarence Palmer, pastor at Iuka. It was our pleasure not long ago to spend a good part of the day with him on the train as the writer was on his way to the meeting of the State Mission Board at Jackson. Bro. Palmer had recently resigned and the church refused to accept his resignation, and recalled him for another year.

When a church refuses to accept a preacher's resignation after three years or more of service, there must be some extra strong points in his character as a preacher. By playing the part of an interviewer, I learned some interesting things regarding the work at Iuka. Some which it seemed to me might be well worth passing on to the brethren.

Bro. Palmer has been carrying on several phases of work in addition to what might ordinarily be considered his regular pastoral duties. It is of these that I wish briefly to write.

First: He visits the county jail and preaches to the prisoners, and has had converts which he carried to the church and baptized.

Second: He visits the county poor house and preaches regularly to the inmates. These people respond well and much good is done for these unfortunate and often-neglected people.

Third: He has regular appointments at two homes out a little way from the town where he has had some professions who have joined the Baptist church.

Fourth: He goes regularly out to a neglected community and preaches to the people in the community school house. Revival meetings have been held here with good results.

Fifth: He gathers the country people into the theatre on Saturday afternoons and preaches to them there. The pastor seemed to be more enthusiastic regarding this work than most any of his extra activities. Many are reached in this way who likely would not otherwise hear the Gospel.

Sixth: Bro. Palmer finds time to preach to the colored folks at their own churches and school houses, and is doing a real mission work among them.

The church at Iuka has not had regular annual revivals with visiting help during these years; but there has been a steady growth, and the work seems to be in good condition. The normal condition of every church ought to be that of a constant revival.

Blue Mountain, Miss.

—C. S. Wales.

—BR—

Our sympathy is with the people in the section of the State recently overflowed by the Tallahatchie River. They have had the trials common to the rest of us and some others added. But they show, as always, the spirit of victors.

SOME BAPTIST BIBLE INSTITUTE FACTS

(By Pres. W. W. Hamilton, New Orleans, La.)

It was founded by Southern Baptists in Convention assembled.

It was not started by a small group and then thrust upon the denomination.

It came after a hundred years of prayer and work and sacrifice and longing.

It bought property on order of Southern Baptists, and spent far less than was authorized.

Its debt is due to unpaid pledges by our people and not to any unauthorized expenditures.

It has not shown a deficit in these last three most trying years when many have failed to keep going.

It has decreased its bonded indebtedness from \$300,000.00 to \$200,000.00, and its other obligations to \$83,900.00, including note and second mortgage.

It has the approval of the Southern Baptist Convention in its appeal, but has tried to keep out of the way of other special seasons and appeals.

It has back of its January effort a special action of the Convention Executive Committee, urging our people to not make it necessary to default.

It must secure \$48,436.50 during the January "Save B. B. I. Month" and on January 24, "Deliverance Day," or it is threatened with foreclosure.

It is wonderful how God has used and blessed the Baptist Bible Institute in its mission work in New Orleans and in all the Gulf Coast territory.

It is impossible to believe that Baptists will surrender the advantage they have gained and will turn back when such progress is being made in so many ways.

It has property which has been variously estimated at from a half million dollars on to a million, and which is adapted to the very work the Institute is doing.

Its property would not, at a forced sale now, bring its value, and Southern Baptists would be, according to law and also in honor bound, to pay the creditors the amount lacking.

It is the "Child of Providence and Prayer," and in every emergency thus far has been taken care of by our Southern Baptist people, and they will not fail their Bible Institute this time.

Its alumni and faculty and students are praying, giving, and in many cases are sacrificing even to the amount of their total salary for January.

It can be saved by the offerings taken in January "SAVE B. B. I. MONTH" and on January 24, "DELIVERANCE DAY." Send all gifts before February 1. Envelopes and literature will be furnished when desired.

BAPTIST WORLD ALLIANCE
PRESIDENT'S NEW YEAR MESSAGE FOR 1932

To the Members and Friends
of the Baptist World Alliance:

In my New Year message to the Baptists of the World for 1932, I wish to lay upon the hearts of our people in every land the burden of the challenging opportunity with which the present world condition confronts us.

It is a time of severe testing. The whole structure of our modern civilization is threatened. In such times of crisis the supreme need of men is a return to God. In Him is our help and in no other. In the turning of our own heart and that of others back to the spiritual realities, Baptists can contribute mightily to the future triumphs of the Kingdom.

The past year has witnessed further advance in the growth and unity of the World Alliance. Important groups have come into membership and other applications are in hand. Wider and closer contacts have been established. The Baptist consciousness is deepening. I write this on the eve of my departure for the Orient to visit in the name of the Alliance most of the Baptist groups in Japan, China, Burma, and India, none of which have yet been visited by any officer of the Alliance. Great will be my privilege to carry to them the greetings of their brethren

in other lands. I crave your prayers that the visit may be accompanied and followed by mutual inspiration and blessing.

Plans are steadily going forward for the Fifth World Congress to meet in Berlin in 1933. There again our unity and purpose will find expression. Our German brethren eagerly anticipate and plan for our coming. Pray for the Spirit's guidance in all our preparation and plan if possible to attend.

Two urgent duties should engage the prayerful interest of Baptists in 1932. The first concerns Russia, where the attempt continues to exterminate the faith. This is the supreme modern challenge to Christianity. The spiritual tragedy deepens. Our faithful brethren continue to suffer for the sake of the Gospel. Prayer for them is our one great service, and how effective if we earnestly and constantly pray in faith! The second concerns the cause of world peace. Almost everything for the future of international peace turns on the success of the Disarmament Conference meeting in Geneva in February, 1932. In the moral and spiritual forces lies our hope. Let Baptists bring the impact of the Christian spirit to bear on these vast human interests by intercession, by advocacy of the cause, and by the moral sanctions of the Gospel.

Every phase of the world need today calls for our message and our mission. The day of spiritual awakening we believe is not far distant. With the Gospel on our lips in testimony, the Cross in our hearts in sacrifice, the power of the Spirit in our lives in holiness and service, let us hasten the coming of those times of refreshing from the presence of the Lord.

—John MacNeill.

A LARGER CHRIST

(By Ernest O. Sellers)

To enter at mid-day beneath a cloudless sky, the spacious harbor of Rio de Janeiro is to witness one of the most thrillingly beautiful sights on this globe. I never expect to see anything to excell it.

On top of Corcovado Mountain, 2,000 feet high, the highest of the mountains that surround the harbor, has been erected the largest statue of Jesus ever sculptured and erected by man. It is over one hundred and thirty feet in height, and the wide spreading arms from finger-tip to finger-tip measure ninety-two feet. Constructed of concrete and iron, covered with a terra cotta-like finish, it represents ten years of labor and a cost of about \$250,000. Marconi, five thousand miles away in the city of Rome, flashed the wireless signals that turned on a battery of electric floodlights to make the giant figure visible night as well as day over the city, the harbor, and far out to sea for a distance of twenty miles or more. Hundreds of thousands of pilgrims are reported as being present at its dedication. It is a sight one will never forget.

Will that great figure, so strikingly visible, enlarge the thoughts, strengthen the faith of those who see it and lead them to a more vital and worthy service, closer approaching the life service of Him whom it seeks to portray? His extended arms remind one of His great words, "Come unto me." Will observers, in word and work, succor the needy and serve their fellows so as to merit His final approval, "well done?"

Time alone will answer. Across the centuries men have sought to honor that Imperial Personality and give worthy expression to their conceptions of His glory and greatness. Superlatives in creeds and compendiums of theological lore are only cold and verbal strivings to express Infinity. Even as Jesus was the greatness "manifestation" of God, so the flowering of a personal experience in Him is the highest and most effective revelation of Christ. More wonderful than the statue on Corcovado is His emergizing, transforming, enlarging work in and through these tabernacles of flesh.

BAPTIST BIBLE INSTITUTE
New Orleans, La.

A pastor in the Northeastern part of the State writes: "What we need is a lot of builders and fewer 'busters'."

EDUCATED PASTORS, OUR SALVATION

The hope of our denominational work for the future lies in an educated ministry. This education, of course, must include training and consecration. Several things impress us with the necessity of educated pastors. One is that churches are coming more and more to feel that field employees are not necessary. Educated pastors, trained in our colleges and seminaries, are doing much of the work formerly done by the field workers. This is true in what we commonly call religious education.

In addition to this, the day of the regular evangelist seems to be passing. Much of the evangelistic work is being done by the local churches. It is not uncommon for pastors to report additions by baptism at the regular services of the churches. In view of the teaching given to the children in the Sunday schools, we should expect conversions at regular services. Twenty years ago there were in the United States 650 professional evangelists. Today we have only half that number with not more than fifty per cent employed and large numbers of this fifty per cent employed for only a few months each year. We are not saying that the lack of demand for evangelists is a good sign. The good sign may be on the side of the pastor-evangelist. We are doubtless approaching the ideal and the pastor is becoming teacher, preacher and evangelist.

Another reason for educated pastors has been seen in the lack of ability of some pastors to put on a Kingdom program. The greater part of complaints concerning obstacles to the Every-Member Canvass has been a lack of cooperation on the part of a few pastors. In some cases this has been described as indifference and lack of interest. In other cases, it seems that pastors never had comprehended the meaning of the canvass. They did not understand it; hence, could not explain it to others. We would not expect them to be interested when they did not understand it. Indifference has sometimes been so great as to prevent an investigation. We have observed that where our consecrated men have taken hold of the work in a whole-hearted way, canvass has been a great success. So, the sooner we can supply all the churches with educated pastors, trained in head and heart, the sooner we shall make progress. The education needed can be obtained without college and seminary attendance. It is not often done, however. There are a few exceptions. We have in mind a few counties in which young men have been called from our seminaries within the past four or five years and their percentage of increase of contributing churches has been from two to three hundred per cent. In some associations it was thought five years ago to be impossible to enlist the churches in the Cooperative work. But a new day has come in those associations and all because churches have called pastors with Kingdom vision and holy zeal.

—R. B. Gunter, Cor. Sec'y.

A GIFT TO CHRIST AT CHRISTMAS

(By W. W. Hamilton, B.B.I., New Orleans)

A South Carolina woman read an article in which was the following statement: "We recall the fact that the original meaning and purpose of Christmas was to give gifts to Christ." "There are so many other times and occasions on which we may give love gifts to our relatives and friends. There was never a time in the world's history when Christ's cause needs the whole gift as now."

This good woman then said that in order to make a real Christmas for Christ she wanted to send her love gift to the Baptist Bible Institute. The example of this friend of the Institute, if followed by the Baptists of the South, would not only free the Baptist Bible Institute from its indebtedness, but would lift the crushing burden from the Foreign Mission Board and the Home Board and every enterprise dear to the Saviour who gave himself for us.

Five conversions were reported from the service at Calvary Church, Jackson, the Sunday night of Christmas.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Young People's Leader—Miss Frances Landrum
Col. Cor.—Miss Frances Landrum
Rec. Sect.—Mrs. D. C. Simmons, Jackson, Miss.
Per. Service—Mrs. R. A. Kimbrough, Charleston, Miss.

Pres.—Mrs. A. J. Aven, Clinton, Miss.
Vice-Pres.—Mrs. G. W. Riley, Clinton, Miss.
Cor. Sect.—Miss Fannie Traylor.

Mission Study—Miss Margaret Buchanan, Blue Mountain, Miss.
Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton
Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.

NEW YEAR'S GREETING

Happy New Year! For sixteen consecutive years it has been my privilege as President of Baptist Woman's Missionary Union to send to you, my co-laborers, a New Year's Greeting. As I write these words, there come to my mind those vivid words in Deuteronomy; "ye shall henceforth return no more that way."

The old year has gone, we cannot retrace our steps; but through the marvelous goodness of God we have been led to the opening portals of a New Year, giving us another opportunity to prove ourselves worthy to be His witnesses; giving us another chance to show our gratitude for blessings received from His generous hand. May we, like the Psalmist, say, "Open to me the gates of righteousness, I will go into them and I will continually praise the Lord."

This year of 1932 will be just what we make it. Let us begin it by "forgetting those things which are behind and reaching forth to those things which are before," and resolve to place ourselves in harmony with the great plans and purposes of God. Let us covenant to make this year the best year, because in all things we will be faithful stewards. That it shall be our best year, because we will remember to PRAY. That daily, fervent PRAYER "shall be the expression of the habit of our lives." That because of the privilege of service offered, each day shall be a New Year's Day, bringing its own adventures and opportunities that "HE SHALL REIGN" in our own lives, and insofar as in us lies, as laborers together—throughout the world. Mrs. A. J. Aven.

"As thy days are, so shall thy strength be."
Deut. 33:25.

Dear Reader:

In the beginning of this New Year, I have no greater desire for you than that you take the above promise and claim it as your own. His storehouse of power is boundless and He is ready to supply our every need if we but trust Him.

So let us face the tasks, burdens, trials or sorrows that the New Year holds for us with the confidence that we will be given strength by Him, whose everlasting arms are underneath us.

"Love so amazing, so divine
Demands my soul, my life, my all."

At this time we are in the midst of our Associational Institutes in District I. We are giving here below the grouping of our Associations, the dates and places for the meetings in District II and III. They are as follows:

District II.—Sunflower, Jan. 12th, Greenwood; Bolivar, Deer Creek, Jan. 13th, Leland; Tunica, Coahoma, Quitman, Jan. 14th, Clarksdale.

District III.—Coldwater, Tate, Panola, Jan. 15th, Senatobia; Lafayette, Marshall, Jan. 18th, Holly Springs; Tallahatchie, Yalobusha, Jan. 19th, Oakland; Calhoun, Grenada, Jan. 20th, Calhoun City; Montgomery, Carroll, Jan. 21st, Carrollton.

Our State Stewardship Chairman has arranged for us a Stewardship Study for each month. We are printing the one for January:

STEWARDSHIP OF LIFE (January)

Introduction: What is a steward? One held accountable for the things belonging to someone else. Managing for the good of the owner. Trusteeship.

Luke 16:2: Must give an account as stewards.
I Cor. 6:19-20. For ye are not your own. II Cor. 5:14-15. Do not live unto ourselves. Romans 14:7-3.

Life is a trust—James 4:14, for what is your life? Life is made up of body, mind and soul.

Our Young People's Column

"IN THE BEGINNING GOD..."

This year is filled with promise if we but approach it with Him. Coming to work this morning a new joy filled my heart as I glanced toward the First Baptist Church and saw there the beautiful, stained glass windows bearing the Greek letters, Alpha and Omega. It seemed so wonderful to think that our God is the Beginning and the End. He is the Author and the Finisher of our faith. He doesn't begin and quit, He finishes. How great will be 1932 if we but remember in the beginning God. In the beginning of every day—God; in the beginning of every task—God; in the beginning of every friendship, of every letter—God. Truly this thought will enable us to accept the dawn of each day with new faith.

I like to think of Ray Palmer, a Yale graduate of 22 years, teaching school in New York City in 1830, having enough courage in the face of deep discouragement in help and finance, to pen the lines of that favorite hymn, "My Faith Looks Up To Thee." This young man had a fearful battle against illness and poverty, but his faith looked up to Christ to strengthen his "fainting heart" while he was treading "life's dark maze."

It is needless to say that Ray Palmer became greatly blessed in Christian service as a pastor and a Corresponding Secretary of the American Congregational Union. In recounting his experiences which inspired the hymn he afterwards wrote: "I gave form to what I felt in writing. I recollect that I wrote them with tender emotion and ended the last line with tears. I composed them with a deep consciousness of my own needs without the slightest thought of writing for another eye, and least of all, of writing a hymn for Christian worship."

May there arise just such courage and faith in our hearts during 1932 when tasks seem trying and discouragements abundant. Let us take these words to heart as we remember again "In the beginning God..." Even as Ray Palmer conquered in the face of a trying year, 1830, we too, may conquer today if we can make these lines our own for 1932.

"My faith looks up to thee,
Thou Lamb of Calvary,
Savior Divine!
Now hear me while I pray
Take all my guilt away,
O, let me from this day
Be wholly Thine!"

"While life's dark maze I tread,
And griefs around me spread,
Be Thou my guide;
Bid darkness turn to day,
Wipe sorrow's tears away,
Nor let me ever stray
From Thee aside!"

I. Body—Romans 12:1; I Cor. 6:19-20. Keep the body clean, healthy, vigorous and dedicated, for if we dance it, wine and dine it, not fit for the Holy Spirit and the use of the Master. Matt. 11:28-30.

II. Mind—I Chron. 28:9; Neh. 4:6; Acts 20:19-21; II Cor. 8:12; Phil 4:7.

III. Soul—The soul is that holy of holies in that temple (body) God has constructed for Himself within us. Gen. 2:7; Ezek. 18:4; Prov. 11:30; Mark 12:33; Matt. 16:26.

We are giving you here the explanation of the W.M.U. Missionary Topics with the hope that it will be helpful in the making of your Year Books.

EXPLANATION OF W.M.U. MISSIONARY TOPICS

January—THE CHURCH OF TOMORROW

Our responsibility today: what we build into the lives of our young people: our supreme obligation. The missionary education of our young people, the specialty of W.M.U. in every church. February—CHRISTIANITY—THE BULWARK OF OUR NATION

The rising tide of dangers that threaten our nation. Christianity our only hope of national security and peace. How the Home Mission Board is seeking to build up this bulwark.

March—TITHES AND OFFERINGS: GOD'S FINANCIAL PLAN FOR MEN AND MISSIONS

God's laws are for man's good and His glory. God's unchanged law of giving is His plan for financing His Kingdom and for making men "rich toward God." Our disobedience to God's law is sole reason for the shameful financial plight of Southern Baptists.

April—HEROINES OF THE CROSS

Stories of some of those who "follow in His train" in the homeland and on foreign fields.

May—CHRIST IN THE ORIENT

The progress of the kingdom in China and Japan. By-products of Christianity in these lands.

June—CHRISTIAN EDUCATION IMPERATIVE AT HOME AND ON MISSION FIELDS

Maintenance of our Christian colleges one of the most acute and vital problems which Southern Baptists face. Absolute necessity for such schools on mission fields. Some products of these schools.

July—DEBTOR TO THE JEW

The Jews were God's chosen people, through whom the Gentiles received the Gospel: hence our special obligation. What Southern Baptists are doing for the Jews. Unfilled prophecies concerning the Jews. Their future restoration. Palestine today.

August—THE POWER OF THE PRINTED PAGE

Power for good or evil. "Give diligence to reading"—what? Southern Baptist Convention publication houses on foreign fields. Interesting illustrations of the power of the printed page.

September—"ENTRUSTED WITH THE GOSPEL": 1 Thess. 2:4

The Christian's supreme entrustment: our test and basis of our future reward. Our unfaithfulness attested by the millions still unsaved in our own land as well as in heathen countries.

October—"ENEMIES OF THE CROSS OF CHRIST": Phil. 3:18, 19

Sins fostered by avarice and appetite—notably war and the traffic in strong drink. Responsibility of Christians militantly to oppose all that hinders the progress of the kingdom. How W. M. U. can help. (Continued next week)

It is said that robberies in the United States amount to three million dollars a day, or \$8.50 a year for every inhabitant.

The Baptist Record

Published every Thursday by the
Mississippi Baptist Convention
Board

Baptist Building
Jackson, Mississippi

R. B. GUNTER, Cor. Sec'y.
P. I. LIPSEY, Editor

SUBSCRIPTION: \$2.00 a year, payable in
advance

Entered as second-class matter April 4,
1918, at the Post Office at Jackson, Mis-
sissippi, under the Act of October 3, 1911.

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word, which must accompany the notice.

East Mississippi Department

By R. L. Breland

BAPTIST SKETCHES

In the early days of Baptist life
in Mississippi they were very care-
less in the matter of keeping rec-
ords of the church work; or, if the
records were kept, they were soon
destroyed—and sad to say, that is
too true of the Baptist churches un-
til this good day. Consequently, the
early history of this denomination is
rendered hard to obtain. Most of
them were rather illiterate, which,
perhaps, in a measure accounts for
not keeping more and better rec-
ords. Yet, by diligent search and
comparing many documents, a tol-
erably accurate history of these
early pioneers can be written. From
this obscure beginning, some 150
years ago, they have grown to be
a great and prosperous people.

We hear of one T. M. Bond, so far
as we know was the only historian
of this early period, who relates that
in the spring of 1780 there was a
number of emigrants who left South
Carolina for the Natchez country in
west Mississippi. They came through
the country on pack animals to the
Holston River, in Tennessee, where
they provided themselves with boats,
three in number, and undertook the
perilous task of passing down the
waters of Tennessee, Ohio and Mis-
sissippi to their place of destination.
Among these emigrants of that long-
past day who came to what is now
Mississippi, there were some twelve
or fifteen Baptists, members of a
Baptist church in South Carolina.

The names of some of these pion-
eer Baptists, who dared the dangers
of a new and uncivilized land to plant
the banner of King Immanuel among
the savages, have been preserved.
Among these were Richard Curtis,
Sr., with his immediate family, Rich-
ard Curtis, Jr., who was a licensed
Baptist preacher, John Jones, Wil-
liam Curtis, Berry Curtis, John
Courtney, John Stampley, Daniel
Ogden, William Ogden and—Perk-
ins. There were, of course, a num-
ber of women with them, the wives
and daughters of these pioneers, but
their names have not been preserved
to history. We will hear of a few

of them later in these articles.

It was early spring time when these
brave people left their homes
and familiar scenes to cast their
lots in a strange and unknown
land—"Strangers in a strange
land." The year was 1780.
Many perils waited them on their
way to their chosen home. The emi-
grants, in descending the streams
mentioned, had to pass through the
country owned by the Cherokee and
other Indian tribes, having to pass
shoals and narrows, and bends that
very much exposed them to the
hostility of the Indians, who availed
themselves of one of these places,
and fired on the foremost boat, in
which was Elder Curtis and his fam-
ily. It is stated that the wife of Wil-
liam Curtis shielded her husband with
a thick poplar stool, which caught one
or more bullets, while he was plying
the oar; that another woman seized
the steering oar, that her husband
might use the rifle, and with daunt-
less heroism, guided the vessel, un-
til disabled by a wound.

The second boat of the company
passed unharmed. The third boat
was considerably behind, in conse-
quence of having smallpox on board,
and the Indians captured it and
massacred all on board except one
woman (wish her name could be
given), who was taken captive. She
remained two or three years among
the Indians, when, by treaty, she
was restored to her friends. She
stated that the Indians took the
smallpox from these emigrants, and
great numbers of them died. The
other two boats, after a long and
perilous voyage, landed at the mouth
of Cole's Creek, about twenty miles
above Natchez, by land. Thus after
many perils and many weeks on the
journey the first Baptists to settle
in what is now the good State of
Mississippi took up their abode in
the wilds of the Southwest.

(More Anon)

The End of a Good Life

About 9:00 p.m. on December 21,
1931, the Master called Mrs. T. P.
Grantham from earth to heaven. She
left behind, a sorrowing husband and
nine splendid children, one of whom
is Rev. Lloyd T. Grantham, of Phil-
adelphia, to mourn her departure.
She died at the home of her daugh-
ter, Mrs. C. F. Nordan, Coffeeville,
with whom she and her husband had
made their homes for some years.
Before her marriage, January 2,
1879, she was Miss Emma Wilson,
born in Choctaw county November
25, 1861. Ten children were given
to this happy union: Agnes, the
oldest girl, died some years ago. The
following still live: Edward, Jack-
son; Andrew, Vaiden; Winston, Cal;
Lloyd, Philadelphia; Buford, Texas;
Mrs. C. F. Nordan, Coffeeville; Mrs.
Bettie Caruth, Helena, Ark.; Mrs.
Lilla Montague, Greenwood; Mrs.
Nellie Tyler, Vaiden.

She united with Pine Bluff Bap-
tist Church, Montgomery county,
soon after her marriage. She was
a member of Coffeeville Baptist
Church when she was carried home.
She was faithful and true to the
church and to every phase of life,
loved and respected by all who knew
her. Her body was carried to Vai-
den, her old home, where it was laid
to rest to await the return of her
Lord she loved so well, the writer
officiating. May the Lord comfort

the grieving husband, children and
relatives.

Mother, dear, thou hast left us,
Longer here you could not stay;
But ere long we'll meet and greet you
In a fairer, brighter day.

Notes and Comments

Bro. E. W. Barnett, of Leake Co.,
sent me a "History of the Harmony
Baptist Association," and added:
"Thought it might be of interest to
you. I enjoy your articles." Thanks,
brother.

Rev. Wiley Flannagan preached
for the pastor at Pittsboro fourth
Sunday night. He is only sixteen
years old, but is studying for the
ministry at Clarke Memorial Col-
lege, Newton.

Bro. Ernest Crenshaw, of Neshoba,
is at Clarke College studying for
the ministry, I am told. May he be
blessed of the Lord.

The Pittsboro Baptist Church ob-
served College Student Night De-
cember 27th. Miss Ora B. Ligon
was leader, assisted by Wiley Flan-
nagan, Misses Sammie Harlan, Min-
nie Lee Flannagan, Mrs. Roy Beck-
ett, Mrs. M. P. Byers, B. Murphree.
The program was that arranged by
the Convention and consisted of
songs, solo, trio and talks. It was
well rendered and interesting.

Happy New Year to all the read-
ers. May this be the greatest year
among the churches that we have
had for many. Let service be the
battle-cry.

Died: December 22, 1931, Bro.
Myles Lyon, age 90, died at the
home of his daughter, Mrs. Laugh-
lin, near Charleston, Miss. He was
a life-long member of Tillatoba Bap-
tist Church, perhaps the last sur-
viving charter member. His wife
preceded him to the grave by some
years. He leaves three living chil-
dren: Mrs. Laughlin, Charleston;
Mrs. Allen, Oakland; and George
Lyon, Tillatoba. He was a highly
respected and useful citizen. He
was buried in the Brown Cemetery,
near Oakland. Rev. S. J. Rhodes
assisted by the writer officially.

Closed good meeting with 30 pro-
fessions and 30 additions at Alton,
Mo., December 16. Am spending
holidays with friends at Liberty,
Miss., and ready for 1932 engage-
ments. The beginning of my 19th
year in the field. —W. F. Frazier,
Springfield, Mo.

She: "It's nearly six weeks now
since baby was born. Have you told
the registrar yet?"

He: "If the registrar lives any-
where within ten miles' radius he'll
know already."—Exchange.

"My wife ran the car into the
fence the other day and knocked
some paint off."

"Off what, your car or the fence?"

"Neither; off my wife."

Small Boy (to visitor)—"Have you
got a wife?"

Visitor—"No, sonny, I haven't."

Small Boy—"Then who tells you
what to do?"—Punch.

Old Lady (visiting New York Mu-
seum): "Have you a mummy of
King Tut here?"
Attendant: "No, madam."
Old Lady (amazedly): "Dear me,
they have a very fine one in the
British Museum."—Exchange.

924 CHURCHES MADE NO OFFERING DURING NOV., 1931

Alcorn County

Antioch	Bethlehem
Brush Creek	Cane Creek
Fairhaven	Hinkle Creek
Kossuth	Kemps Chapel
Lone Oak	Love Joy
Liberty Hill	Mays Creek
Rienzi	Shiloh
Tuscumbia	Union

Benton County

Lone Lake	Hickory Flat
Ashland	Hamilton

Bolivar County

Beulah	Boyle
Pace	Rosedale
Skene	

Calhoun County

Antioch	Bethel
Bentley	College Hill
Concord	Duncan Hill
Gaston Springs	Macedonia
Meridian	Midway
Mt. Moriah	Mt. Tabor
Drivers Flat	New Liberty
New Providence	Old Town
Parker	Pilgrims Rest
Pleasant Ridge	Providence
Rocky Mount	Shiloh
Spring Creek	Turkey Creek
Union Grove	Vardaman

Carroll County

Calvary	Carrollton
Centerville	Coila
Harmony	Hickory Grove
Liberty	Mt. Pisgah
McCarley	New Bethel
New Jerusalem	New Shiloh
Poplar Springs	

Chickasaw County

Amity	Arbor Grove
Bethel	Buena Vista
Egypt	Parkersburg
Pleasant Grove	Pleasant Ridge
Shiloh	Woodland

Choctaw County

Bethany	Beulah
Blythe Creek	Bluff Springs
Chester	Clear Springs
Crape Creek	Ebenezer
Fellowship	Fentress
French Camp	Mt. Moriah
Mt. Pisgah	New Haven
New Zion	Providence
Spring Hill	Wood Springs

Clay County

Antioch	Old Montpelier
Pine Bluff	West Point
New Montpelier	West End

Clarke County

De Soto	Falling Creek
Hepzibah	Knights Valley
Montrose	Northup Chapel
Pachuta	Phalti
Pine Hill	Pleasant Grove
Quitman	Shubuta
Souenlovie	Stonewall

Coldwater Association

Centerhill	Eudora
Ebenezer	Grays Creek
Horn Lake	Macedonia
State Line	Trinity
Oak Grove	

Columbus Association

Bethel	Border Springs
E. Columbus	Long Branch
Mayhew	Mt. Zion
New Salem	Pleasant Hill

Copiah County

Antioch	Bethel
Carpenter	County Line
Gatesville	Georgetown
Harmony	Hopewell
New Zion	New Providence
Pearl Valley	Pilgrims Rest
Pine Bluff	Pleasant Hill
Rock Port	Sardis

(Continued on Page 12)

The Sunday School Department

SUNDAY SCHOOL LESSON FOR JANUARY 10, 1932

(By L. D. Posey, Jena, La.)

Subject: The First Disciples.

Golden Text: Behold the Lamb of God that taketh away the sin of the world. John 1:29.

Scripture for Study: John 1:35-49; for supplemental study: John 1:19-51, and Isaiah 53:1-12.

Correct date, believed to be February 27, A.D., and the beginning of Christ's public ministry, probably about seven weeks after his baptism, and only one to three days after the end of his wilderness temptation.

Introduction

As stated in former studies, John nowhere contradicts; but supplements the other gospels. They had been written and in circulation among Christians for many years. John doubtless knew their contents, and supplied from personal knowledge and experience much of what is omitted in their records. What is contained in his first five chapters, belongs peculiarly to him, and without which the world would today be sustaining a great loss.

The writer of this gospel nowhere refers to himself by name; so, in this and succeeding lessons, the "John" mentioned, is always John the Baptist.

The formal mention of "the Jews" as we find it in this gospel, is John's way of designating the Sanhedrin, the religious head of Judaism as it existed in the days of Jesus. It was dominated by the strictest of the Pharisees. It was they who sent to inquire of John the Baptist, if he were the Christ, Elijah or the prophet like unto Moses? To all these queries, he replied firmly in the negative. When further questioned, he answered by quoting in part from Isaiah 40:3, "I am the voice of one crying in the wilderness, Make straight the way of the Lord." When further questioned, John bore glorious testimony to Jesus, and to His superiority to himself.

The Lesson Studied

The next day after the interview of John by the representatives of the Sanhedrin, he saw Jesus who had just returned from his forty days' temptation in the wilderness, and said of Him, "Behold the Lamb of God that taketh away the sin of the world." He then made plain to those about him, that Jesus was the one to whom he referred in that interview. He also explained to them the means by which he knew that Jesus is the Son of God.

The next day, verse 35, John the Baptist in company with two of his disciples, one of whom was Andrew, was standing and saw Jesus near them. John said to them by Him, "Behold the Lamb of God." As a result of John's testimony of Jesus, these two disciples of his became disciples of Jesus. So, the first two disciples Jesus ever had, were secured by the personal testimony of another person.

We might pause here long enough to reflect on the fact that the real

soul winner is the one who bears testimony to Jesus. But testimony is not always what we say in words, not even from the pulpit; but by that silent spiritual power within us which controls our lives, and which produces the effects which the world sees, though it hears no sounds. The testimony from the lips is often entirely counteracted by the living, so that it becomes a hindrance rather than a help to the Cause of Christ. How can a drunkard, card player or dancer bear testimony to Jesus?

Andrew went in search of his brother, Simon Peter, and when he had found him, he brought him to Jesus. Only two or three times more, does Andrew's name occur in the gospels; but what a mighty work he did in that one day in bringing his brother to Jesus. Some of us are not willing to drop out of sight, while others receive honor. We gaze in admiration at the mighty piers and arches that support the spans of great bridges, forgetting the foundation made of rough stones and concrete blocks down deep in the mud and water, which supports the entire superstructure. In like manner we praise the great statesman and mighty preacher, forgetting the horny hands and wrinkled faces of their mothers in the huts on the hill-sides or in the valleys, and who made it possible for their sons to be what they are.

The language used in connection with the first two disciples of Jesus, and the bringing of Peter to him by Andrew, leads some Bible students to believe that John who wrote this gospel, was the second of the two; and that at the time Andrew was searching for Peter, John was searching for his brother, James. If that theory is correct, that accounts for the first four of the disciples of Jesus, all of them being won by personal testimony and contact. Just here some people have gone to seed on "personal evangelism," putting the contact above the testimony. The New Testament does not sustain that theory. Peter's sermon on the day of Pentecost was a personal testimony and not contact, except as the Holy Spirit made the contact through the message. The same was true with Peter and John following the healing of the lame man in the temple; also, practically all of Paul's preaching. He said himself, "For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." I do not discount personal work in winning the lost to Christ, but we can never improve on God's plan of preaching the gospel.

The day following, verse 43, Jesus went into Galilee and found Philip, and then Philip found Nathanael, all of whom were reached by personal testimony. What testimony are we bearing to the saving and sustaining Christ as we meet or find others?

Before passing to another thought, it is well for us to think of the fine spirit of John the Baptist as he watched the growing popularity of Jesus. Too few of us are able to

say along with him, and in the same spirit, "He must increase, but I must decrease." Too many preachers and self-appointed evangelists, are building around themselves instead of, on Christ. When they go, their work falls to pieces. If their building was upon Christ instead of themselves, it would abide.

Someone has made a calculation to the effect that if one-half dozen Christians would each win one soul to Christ in one year, and the next year, those twelve win twelve more, and continue to double the number of saved each year, in less than forty years the whole population of the world would be won to Christ.

That is a startling truth, if truth it is. To say the least of it, it shows how little is being done for the salvation of the lost in comparison with what might be done.

But after all discounts have been made, Christianity is the greatest success of anything in the world. Its founder, the Son on the human side of the most despised race in the world, himself crucified as a blasphemer and between two thieves; his first followers members of his own despised race, and unlearned fishermen; without having written a single book, or edited a single paper; without having held any political office or led any army of soldiers in the flesh, has changed the world's calendar, and in less than two thousand years has effected for the better every nation on the globe. Nothing known to man has done so much. Yet, some people say that Christianity has failed. Such persons advertise their own ignorance.

FOREST: THE WORK PROSPERS

As a climax to the Week of Prayer for Foreign Missions, and the ingathering of the Lottie Moon Christmas Offering, the young people's organizations of the Forest Baptist Church, presented in a most beautiful and impressive way, the playlet, "Giving Like the Wise Men."

The opening scene portrayed a W. M. U. family on Christmas Eve listening over the radio to the beautiful carols of the Christmas tide. (The singing was furnished by a hidden choir of mixed voices).

As the strains of "O Little Town of Bethlehem" wafted over the night air, the beautiful manger scene appeared before our eyes. As we looked through the window of that straw-covered stable, the little town of Bethlehem itself was seen as it lay



silently on yonder hill not knowing, yea not realizing, that great things were taking place in the little town that night.

The choir loft was converted into a hill scene covered with trees of cedar and the sky of blue displayed an array of bright stars, pre-eminence being given to the star in the East, which guided the shepherds and wise men to the place where the Christ Child lay.

In the playlet, the objectives of the Lottie Moon Christmas Offering for this year were presented. For more than forty years Woman's Missionary Union has promoted this love-offering, in Christ's name, in memory of Miss Lottie Moon's great service in China.

The Christmas message was given in song and story and the audience was made to realize that like the wise men, we may also bring gifts to Him and our desire that the good news of His coming shall truly be to all people.

—Church Rptr.

Minister—Do you say your prayers every night, Oswald?

Oswald—No; some nights I don't want anything.—Churchman.

EVERY CHURCH ORGANIZATION NEEDS MONEY

Through our liberal co-operative plan
GOTTSCALK'S
METAL SPONGE

Let the LITTLE FELLOW show your organization the way to greater usefulness and service.

METAL SPONGE SALES CORP'N
John W. Gottschalk
President
Lehigh Ave. and
Mascher St., Phila.

How Good Doctors Treat Bad Colds

Medical writers agree that the important point in the treatment of a cold, or cough due to a cold, is to relieve the congestion in the nose and throat, thereby preventing serious complications which may follow a neglected cold. To stop this congestion calomel was the accepted and standard remedy until Calotabs, the improved calomel compound tablet was introduced.

Now that science has robbed calomel of its nausea and danger, making it pleasant to take and perfectly safe for general use, over forty million Calotabs are consumed in the U. S. yearly with only the most pleasant and satisfactory

results. In millions of homes Calotabs have proven their superiority in the prompt relief of colds and coughs due to colds.

One or two Calotabs at bed-time with a glass of sweet milk or water. No salts necessary. No nausea nor the slightest interference with your eating, work or pleasure. Next morning the congestion has subsided, your cold or cough is relieved, your system is thoroughly purified and you are feeling fine with a hearty appetite for breakfast. Eat what you wish, no danger.

Get a family package of Calotabs, containing full directions, only thirty-five cents. Trial size, ten cents. At any drug store. (adv.)

Corinth
Corinth
Glens or
Jacinto
Tishomin
West Co

Bluff Sp
Canaan
Curtis C
Flat Ro
New Ho
Pine Gro
Pleasant

Cleveland
Duncan
Gunnison
Merigold
Morrison
Shelby
Walker

Banner
Bethany
Big Cre
Bruce
Calhoun
Derma
Lantrip
Pittsbor
Poplar
Serpeta

New Sa
N. Carr
Vaiden

Houlka
Houston
Mt. Oliv
Okolona
Provide
Van Vl

Ackerm
Concor
McCurt
Weir

Cedar I
Hebron

A POWER
GERMIC

RECEIPTS FOR NOVEMBER 1931

157 Churches Gave to the Budget
And 374 for Specials

Alcorn County	Budget	Specials
Corinth 1st	.....	\$ 70.56
Corinth Tate Street	.....	2.25
Glens or Glendale	.....	3.25
Jacinto	\$ 4.28	.....
Tishomingo Chapel	.....	11.00
West Corinth	.....	3.45
	4.28	90.51

Benton County	Budget	Specials
Bluff Springs	1.50
Canaan	1.00
Curtis Creek	5.00
Flat Rock	2.50
New Hope	1.87
Pine Grove	3.85
Pleasant Hill	1.00
		16.72

Bolivar County	Budget	Specials
Cleveland	23.86	65.50
Duncan	5.45	32.52
Gunnison	.....	26.00
Merigold	.....	18.40
Morrison Chapel	.....	5.50
Shelby	.....	23.28
Walker Hanks Mem.	530.00	.....
	559.31	171.20

Calhoun County	Budget	Specials
Banner	4.25
Bethany	2.00
Big Creek	5.12
Bruce	5.86
Calhoun City	30.02
Derma	16.20
Lantrip	1.50
Pittsboro	17.50
Poplar Springs	5.00
Serpeta	5.35
		92.80

Carroll County	Budget	Specials
New Salem	1.60
N. Carrollton	20.35
Vaiden	10.00
		31.95

Chickasaw County	Budget	Specials
Houlka	.....	4.35
Houston	.....	8.93
Mt. Olive	32.20	15.42
Okolona	5.81	1.00
Providence	4.50	.....
Van Vleet	1.00	.....
	43.51	29.70

Choctaw County	Budget	Specials
Ackerman	.....	37.19
Concord	25.00	.....
McCurtains Creek	.....	1.50
Weir	10.00	2.75
	35.00	41.44

Clay County	Budget	Specials
Cedar Bluff	2.00
Hebron	1.57

Pheba	6.25	3.55
Siloam	.....	5.15
West Point 1st	.....	98.85
	6.25	111.08

Clarke County	Budget	Specials
Enterprise	.....	7.50
Evergreen	.....	1.00
Harmony	.....	4.75
Mt. Zion	.....	7.61
Oak Grove	1.14	.....
Union	.....	8.00
	1.14	28.86

Coldwater Association	Budget	Specials
Hernando	39.00
		39.00

Columbus Association	Budget	Specials
Artesia	3.40
Columbus 1st	109.25
Kolola Springs	8.20
Mt. Vernon	17.00
		137.85

Copiah County

Crystal Springs	91.50	25
Damascus	12.00	.....
Galilee	.....	5.00
Gallman	.....	6.38
Hazlehurst	.....	85.21
Poplar Springs	.....	.50
Rocky Hill	.....	3.05
Wesson	.....	20.00
	103.50	120.39

Deer Creek Association

Anguilla	.....	1.00
Arcola	.....	12.15
Belzoni	.....	4.30
Catchings	.....	10.00
Greenville	.....	280.00
Hollandale	.....	30.00
Leland	.....	312.33
Rolling Fork	.....	9.00
	615.48	221.70

Franklin County

Stanton	.....	1.65
Bude	.....	5.00
Hamburg	.....	3.00
Homochitto	.....	4.00
Hopewell	.....	4.35
Lucien	.....	4.00
Roxie	.....	5.37
	13.00	20.92

George County

Agricola	.....	2.65
Lucedale	.....	30.05
Rocky Creek	.....	9.00
	2.65	47.05

Greene County

Avera	.....	5.00
Sweetwater	.....	5.00
		10.00

Grenada County

Graysport	.....	7.50
Grenada 1st	.....	79.00
Holcomb	.....	2.00
Mt. Paran	.....	7.50
Pleasant Grove	.....	6.91
Providence	.....	7.00
	2.00	107.91

Harrison County

Biloxi 1st	.....	35.00
Biloxi 2nd	.....	5.00
Gulfport 1st	.....	81.88

Gulfport Grace Mem.	.....	5.00
	40.00	105.48

Hinds-Warren Association

Antioch	.....	43.35
Bethesda	.....	10.00
Bowmar Ave.	.....	16.06
Clinton	.....	405.83
Edwards	.....	26.30
Jackson 1st	398.03	548.35
Jackson Northside	.....	7.64
Jackson Calvary	152.48	30.00
Learned	.....	5.00
New Salem	.....	10.00
Raymond	.....	27.25
Terry	.....	36.00
Utica	.....	63.10
Vicksburg 1st	123.51	69.50
	756.32	1,227.58

Holmes County

Antioch	.....	5.00
Beulah	.....	.50
Cruger	.....	15.00
Durant	.....	48.25
Lexington	.....	15.95
Pickens	.....	48.93
Tchula	.....	8.15
		141.78

Itawamba County

New Home	.....	5.25
		5.25

Jackson County

Moss Point 1st	.....	35.80
Ocean Springs	.....	6.50
		42.30

Jasper County

Bay Springs	.....	66.50
Enon	.....	3.00
Louin	.....	14.25
New Fellowship	.....	7.70
Stringer	.....	1.45
		3.00
		89.90

Jeff Davis

Carson	.....	5.27
Ebenezer	.....	1.00
Prentiss	.....	14.09
	14.09	16.18

Jones County

Bethlehem	.....	1.81
Beulah	.....	11.00
County Line	.....	1.00
Ellisville	.....	16.05
Friendship	.....	2.00
Harmony	.....	18.56
Laurel 1st	.....	106.11
Laurel 2nd	.....	73.50
Laurel West	.....	47.58
Moselle	.....	1.50
Pine Grove	.....	2.66
Sandersville	.....	.90
Sharon	.....	.45
Summerland	.....	7.00
	144.13	214.95

GRAY'S OINTMENT

Nothing Better for Boils and Sores
25c at Your Druggist

Kemper County

Binnsville	.....	3.00
DeKalb	.....	11.44
Friendship	.....	5.00
Scooba	.....	20.00
	25.00	43.09

Kosciusko Association

Kosciusko Association	4.15
Ebenezer	.....	2.30
Hurricane	.....	2.70
Jerusalem	.....	1.50
Kosciusko 1st	.....	100.00
Kosciusko 2nd	.....	2.00
Sallis	.....	20.00
Samaria	.....	5.50
Williamsville	.....	1.90
	127.95	108.51

Lafayette County

Bethel	.....	1.80
Clear Creek	.....	33.30
Oxford 1st	.....	225.00
Taylor	.....	6.45
Tula	.....	21.00
Union	.....	7.50
Yellow Leaf	.....	4.29
	232.50	170.84

(Continued on page 14)



Thousands are now using liquid Capudine in place of slower acting medicines and getting quicker headache relief than they ever experienced before. Harmless. Try it. By the dose at drug store fountains or in 10c, 30c, and 60c bottles.

Capudine
FOR HEADACHES

Gray Hair

Best Remedy is Made At Home

To half pint of water add one ounce bay rum, a small box of Barbo Compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It imparts color to streaked, faded or gray hair and makes it soft and glossy. Barbo will not color the scalp, is not sticky or greasy and does not rub off.

AMERICAN TEMPERANCE LIFE INSURANCE COMPANY

1010 VERMONT AVENUE, N. W., WASHINGTON, D. C.

Hon. B. G. Lowrey, of Mississippi, says: "It is not fair nor just that total abstainers should pay the extra cost of life insurance for drinkers. Let us insure where we will not have so to pay." Send me full particulars regarding life insurance for total abstainers only.

Name Address
City State

Why You Should Patronize This Baptist Institution

Any and all books, Bibles, song books and church supplies advertised, announced or offered in this Baptist paper are obtainable through your Baptist Book Store, organized, equipped and operated jointly by Baptists of your state and the Baptist Sunday School Board. You will want to support this Baptist Institution with your loyal patronage, because its profits are used to develop Baptist work in your state.

BAPTIST BOOK STORE, 502 East Capitol St., Jackson, Mississippi

SORE MUSCLES?
Aching Joints?
Rub with Tichenor's Antiseptic Reaches sore spots. Gives quick relief. Also use Tichenor's on scratches, cuts, open sores. Kills germs. Helps heal. Get bottle at nearest store. 10c to \$1.20 sizes.

TICHENOR'S
A POWERFUL GERMICIDE
ANTISEPTIC

The Children's Circle

Mrs. P. I. Lipsey

Alaska Christmas Candles
Of all the babies living in the world,
you will agree,
The baby in Alaska has the queerest
Christmas tree,
For it's lighted up with candles that
are gathered from the sea!

For when people of Alaska want to
see to work at night,
Or to make their children's Christ-
mas trees all beautiful and bright
They have only little fishes that will
furnish them light.

They catch them and then they dry
them and they draw a little wick
Through the bodies of the fishes,
which are never very thick,
And they stand them like a candle
in a little candlestick.

And that's why of all the babies in
the world, you will agree,
The baby in Alaska has the queerest
Christmas tree,
For it's lighted up with candles that
are gathered from the sea.
—Eva Best, in Religious Herald.

My Dear Children:

A Happy New Year to you, every
one! A year in which you shall have
all the things that your Heavenly
Father sees you need, in which you
shall try always to do right, and to
follow the plan that the Heavenly
Father has laid out for you. That
is a pretty big wish, isn't it? Yes,
and it means, too, that you will have
many things to make you happy. It
does not mean that you shall have a
dull time, and miss all the good
times. No, indeed; for one who fol-
lows the Lord is going to have a
real, good time. I am giving the
last prizes of the year. The first
one—that is, the one for people over
12, goes to Ethel Ruth Gregg, of
Slate Springs. She is a member of
New Hope Church, whose pastor,
Bro. Middleton, finished at Missis-
sippi College last year. She sent
peanuts and popcorn in the Thanks-
giving box for the orphans, from her
church.

The prize for children under 12 is
given to Valine Robertson, who lives
at Blue Mountain. She is 10 years
old, and in the sixth grade. You
will find the answers of both these
girls below this letter of mine. I am
proud of both of them.

Now, next month, we will give only
one prize, but one of the under-
twelves will be just as likely to get
it as one of the over-twelves, if he
or she writes a story that is good,
for an under-twelve. And the over-
twelves mustn't be discouraged, either
for his or her story will be con-
sidered as good, for an over-twelve.
So let us have a good number of
Bible stories.

One other thing: In looking at
our last report of gifts, Dec. 3rd, I
find that the name of Pauline Milli-
can has been changed by the printer
to Pauline Williams. We must all
understand that Pauline Millican
gave twenty-five cents. I'm sorry
about the mistake.

And still one more. I have sent
a Christmas offering of \$15.00 to the
orphans from us. This is a good of-
fering, when we consider that we
sent an even better one for Thanks-
giving. I was also able to send \$10
instead of our usual \$5.00 to the B.
B.I. work, by help of four of my
k'n-people. You will see the names
in the list. We are beginning the
New Year with three cents to our
credit for the orphans, something
more for the B.B.I. Don't forget
either one in January, 1932!
Much love from, —Mrs. Lipsey.

Orphanage

Brought forward \$12.54
Mrs. Bettie Lewis 1.00

Mrs. Lipsey	1.00
Fannie Mae Henley	.50
Margaret E. Henley	.50
Mrs. M. G. Austin	.50
State Line Sunbeams, by Mrs.	
Chas. Guinis	3.20
Ecu G.A.'s and Sunbeams	6.25
B.Y.P.U., Mt. Creek, By T. W.	
Barrow, Jr.	1.00
Mary Adelyn Milam	.50
Mr. W. M. Allen	.10
Byrdie Lawson	.50
Juanita Lawson	.50
Elizabeth Jane Latimer	.50
Evelyn Williams	.25
J a m e s Edwin and Elizabeth	
Ross	4.00
Mrs. M. G. Austin	.50
Beginners' Class Liberty, by	
Miss Mary Alice Thompson,	
with 50 cts. from her sister and	
class	1.00
Cash	.04
Imogene Covington	.10
Mrs. Lipsey	1.00

TOTAL \$35.48
Less to O. C. Miller 20.45
\$15.03
Less to O. C. Miller, Christmas 15.00

Present Total, Jan. 1, 1932 \$.03

B. B. I.

Brought forward	\$ 5.80
Mary Adelyn Milam	.50
Mrs. W. M. Allen	.15
Elizabeth Jane Latimer	.50
College Hill Sunbeams, New-	
ton	.25
Mrs. M. G. Austin	.50
Julia Frances Steele and Mrs.	
Steele	2.50
Mrs. Lipsey	1.00
Jeannie and Ann Lipsey	5.00

16.20

Less to Dr. Hamilton, B.B.I.
Thanksgiving 5.00

\$11.20

Less to Dr. Hamilton, B.B.I.
Christmas 10.00

Present TOTAL, 1-1-32 \$ 1.20

Bible Story Contest

1. Jan. 7th. The Birth of
Jesus. Matt. 1:25, Luke 2:-
1-20.

Write the story you find in these
two Scriptures, in your own words,
and send to me. This is a very fam-
iliar story, and you will not find it
hard. Because you have all been
hearing of it during the past month,
I shall not speak of it any further,
but I expect to keep a little space
here each week, to say what I choose
about the lesson. Now, who will be
the first to write?

Prize for People Over Twelve

Ethel Ruth Gregg, Slate Spgs., Miss.
Bible Questions No. 22: Jonah

1. He was ready to go. 2. He
preached to the people to repent or
within 10 days the city would be
destroyed by God. 3. They cover-
ed themselves with sackcloth. They
sat in ashes and prayed to God to
forgive their sins. 4. No. 5. He
thought the city ought to be de-
stroyed. 6. That the city would not
be destroyed just because he wanted
it to be destroyed.

Prize for Children Under Twelve

Valine Robertson, Blue Mtn., Miss.
Bible Questions No. 23: Zecariah

1. Jerusalem shall be called a
city of truth.
2. Yes.
3. The streets of the city shall be
full of boys and girls playing.
4. The Lord.

Newton, December 30, 1931.

College Hill Sunbeams.

Dear Mrs. Lipsey:

May two more little Sunbeams
join your Circle? We enjoy very
much reading the little letters on
the Children's Page. I, Frances, am
seven years old, and in the second
grade at school; and I, Zeline, am
five and in the kindergarten. We
enjoy going to school, but we are
having lots of good times at home
now during the Christmas holidays.
We have in roll in our Sunbeam, 17;
and out of this number there are
only two brunettes and 15-blonds.
We are two of the 15. Enclosed you
will find twenty-five cents (25c)
we are sending to the little orphans.
We had a nice Christmas and hope
you and the little orphans did too.
Wishing you all a happy New Year
and good luck during 1932. With
lots of love, Your little friends,
Frances Purvis and Zeline Kitchens.

Now, that is very remarkable, chil-

dren, about the blondes and brun-

ettes. I thought there were more

brunettes than blondes. But wheth-

er you are fair or dark, I always

know you are going to send your

money every month. Thank you.

Nettleton, December 13, 1931.

Dear Mrs. Lipsey:

I am answering the Bible ques-
tions for Dec. 10, No. 24.

I surely do enjoy the Children's
Circle. I think it gets more inter-
esting every week. Your little friend,
L. Ollene Coggin.

This is good news for me, Ollene,
and I am much obliged. But the
children's letters do a great deal to
make it interesting.

Crystal Springs, Dec. 19, 1931.

Dear Mrs. Lipsey:

I am very sorry I waited so long
to write you to thank you for the
thimble. I am just crazy about it.
I sew with it now. Isn't it hard to
do without one? I am going to an-
swer this week's questions. It has
been very long since I have written
you and answered the questions. I
hope you a very Merry Christmas.
Yours truly, Elsie Doris Lang.

I had a good one, Elsie, and hope
you did. You must be sure to write
a "Bible Story" for us soon.

Sunday, Dec. 20th, 1931.

Dear Mrs. Lipsey:

It has been a long time since I
last wrote you, but I have been read-
ing the Children's Page ever since.
Here are my thoughts about Christ-
mas in poem form. I made it my-
self.

Christmastime is nearly here,
With all its happy Christmas cheer.
The sky is not so very clear,
But that's the sign that Santa's near.
The leaves are a-falling off the trees
And dancing and prancing in the
breeze.

The children are a-getting good,
As everybody always should.
The grown-ups are a-decorating,
And the children are just awaiting.
You can tell just by the atmosphere
When Christmas is a-getting near.

Your little friend,

Antonina Canzoneri.

I feel sure, Antonina dear, that
Mr. Santa was good to you. What
did he bring you? This is a fine
poem from a little girl, and it tells
just how things are at Christmas,
too. We thank you for it. It would
have gone in last week, but we had
no Record last week.

New Orleans, December 29, 1931.

Mrs. P. I. Lipsey

Clinton, Miss.

Dear Mrs. Lipsey:

Enclosed is receipt for the \$10.00
sent from the Children's Circle of
The Baptist Record to the Student
Fund.

Trusting that the New Year may
bring increasing joys to you and
your loved ones, I am

Yours gratefully,

W. W. Hamilton.

Continued from page 9

Shady Grove	Smyrna
Spring Hill	Strong Hope
Sylvarena	White Oak
Zion Hill	

Covington County

Calhoun	Cold Springs
Lebanon	Mt. Horch
New Hope	Rock Hill
Sandford	Union Jr.
Union Sr.	Williamsburg
Willow Grove	

Deer Creek Association

Four Mile	Isola
Straight Bayou	

Franklin County

Concord	Damascus
McCall's Creek	Meadville
Morgans Fork	Mt. Zion
Natchez 1st	New Hope
New Salem	O'Zion
Pleasant Valley	Providence
Quentin	Ramah
Rosetta	Sarepta
Siloam	Spring Hill
Union	

George County

Shady Grove

Greene County

Cedar Grove	County Line
Fellowship	Indian Hill
Johnston Creek	Leaf
Leakesville	McLain
Piave	Pleasant Hill
Sand Hill	West Salem
Unity	Washington

Grenada County

Elliott	Enon
Leflore	Hebron

Harrison County

Bowen Mem.	Bay St. Louis
Handsboro	Kiln
Lyman	Logtown
Long Beach	Pass Christian
Persimmon Hill	

Hinds County

Beulah	Byram
Chapel Hill	Davis Mem.
Griffith Mem.	Palestine
Jackson Parkway	Pocahontas

Holmes County

Bowling Green	Ebenezer
Goodman	Harlands Creek
Mt. Pleasant	Mt. Vernon
Pleasant Ridge	Saron
West	

Ittawamba County

Fairview	Fulton
Kirkville	Liberty Grove
Mt. Moriah	Mt. Pisgah
Pleasant Ridge	Providence
Salem	Shiloh
Union Grove	

Jackson County

Escatawpa	Fort Bayou
Fountainbleau	Iowana
Latimer	Moss Point East
Pascagoula	Red Creek Union
Vanceleave	Wade

Jasper County

Antioch	Bethel
Decedar	Dushau
Eden	Fellowship
Heidelberg	Lake Como
Montrose	Pine Grove
Shady Grove	Union Seminary
Ebenezer	Corinth

Jeff Davis County

Antioch	Bassfield
Bethany	Dublin
Hathorn	Hebron
Hepzibah	Oak Grove
Phalti	Society Hill
White Sand	Victory

Jones County

Indian Springs	Centerville
Soso	Fairfield
Lowrey Creek	Wausau
Mt. Oral	Shelton
Ovatt	Fellowship

Continued on page 13

B. Y. P. U. Department

"We Study That We May Serve"
AUBER J. WILDS, General Secretary
Oxford, Mississippi

LAST CALL TO ATLANTA!

The program has been completed, all arrangements made and everything just waiting for the opening hour Tuesday morning, January 12, 10 o'clock, of the Second Southwide B.Y.P.U. Conference. All Mississippi delegates have been asked to stop at the Robert Fulton Hotel. Of course, that is not compulsory, but if it is just as convenient we would like for you to make that arrangement for your stay in Atlanta. We are calling for a meeting of our Mississippi delegation at the First Baptist Church at 4:15 the afternoon of the 12th. This meeting will be for special suggestions concerning the conference and concerning our own State program. It will be only a forty-five minute meeting and we want every delegate present.

B.Y.P.U. departments and churches will do well to send their director and leaders to this conference. We send our pastors to conventions, which is right, why not send our other leaders? They serve free and are entitled to this opportunity of developing their efficiency as local leaders in the church.

Only two from each association would almost give us our quota. We have 72 associations and we have a quota of 150. Certainly each association will have as many as two representatives and in associations where we have an organized Associational B.Y.P.U., surely we will have at least five. Hope to see you there.

Have you sent that poster to Mr. Hailey? If not, he requests any who will to send to him for display at the conference any poster that may have proved helpful to your B.Y.P.U. in the past or one that you have made for future use. Mark it with your name and address so he can return it to you. At this late hour if you have not already sent yours in send it to Mr. Lyman Hailey, First Baptist Church, Atlanta, Ga., and mark it "(For Exhibit at Conference)."

FORREST COUNTY HOLDS SUCCESSFUL MEETING

The Forrest County Associational B.Y.P.U. met in its quarterly meeting at Sunrise, Zion Hill Church, on December 20th, for an afternoon program. The meeting was attended by a large crowd and the program was well planned and given. Denominational Loyalty being the general theme for the day. It was a pleasure to the State Secretary to be in the meeting and to speak on the work Mississippi Baptists are doing, urging all to do his part in 1932 toward making our program, which we believe to be our Lord's program, a success. On Friday evening, December 11th, the organization staged a most helpful social in the B.S.U. room at Woman's College. A splendid crowd from all over the county attended and the social committee had a well-planned program

ready which was thoroughly enjoyed by everyone.

MISSISSIPPI CONDUCTS ESSAY CONTEST FOR INTERMEDIATES

Subject: "Advantages of the Christian College."

Feeling the need of a special emphasis on Christian Education, the B.Y.P.U. Department and the Education Commission of Mississippi combine in an effort to get our young people to THINK on this subject. As a means of getting this "thinking" done, an essay contest is being promoted in the Intermediate B.Y.P.U.'s of the State. Rules of the contest are given below.

1. The subject of the essay shall be, "Advantages of the Christian College."
2. The essay must be neatly written with ink or typewritten on white paper, size 8 x 10 1/2 inches, and shall consist of about 800 to 1,000 words.
3. At least one-fourth of the members of a union must enter the contest to make the union eligible.
4. The writer is allowed to get help from any source but the paper must be his own composition.
5. The name of the writer must not appear on the essay, but on a separate sheet and attached to the paper.
6. The leader of the union will select three disinterested judges to grade all papers handed in by members of that union. The judges are not to know the writer of any paper.
7. The papers shall be graded on two points, THOUGHT and NEATNESS, giving 80% for thought and 20% for neatness.
8. The winning paper, with name of writer, from each union must be in the hands of the State Secretary, Auber J. Wilds, Oxford, Miss., not later than March 1, 1932.

Disinterested judges will be appointed in each of the six districts who will judge the papers for their district. A central committee will be appointed to select the "State's Best" from among these six district winners.

A neat certificate, prepared especially for this contest, will be given to the winner in each union. An award of \$5.00 will be given to the best in each district and an additional \$5.00 will be given to the first place winner.

Dr. H. L. Martin, Education Secretary, Box 520, Jackson, Miss., will furnish free helps for as many as enter the contest from any union if helps are requested by leader of the union.

The three denominationally owned Baptist colleges in the State are financing the contest, thus making it possible.

SUGGESTIVE PROGRAMS FOR ASSOCIATIONAL B.Y.P.U. FIRST QUARTER 1932

Keynote for Year—"Be Ye Transformed." Romans 12:2. Song For Year—"Higher Ground."
JANUARY
Theme—Higher Objectives

P.M.

- 2:30 Worshipful Music—Scripture Reading—Prayer. Read Colossians 3:1-17.
- 2:45 Secretary calls for reports. Let every Union report.
- 2:50 Report of each associational officer of last quarter's work.
- 3:05 Outlook for 1932, Goals and Activities. By Associational President.
- 3:25 Talk—An Efficient B.Y.P.U. is an A-1 B.Y.P.U.
- 3:35 Debate—Resolved that the work covered by the "Meetings" section of the Standard are more important than those in the "Educational Work" section.
- 3:50 Special Music.
- 3:55 Report of Secretary and awarding of Banners. (Banners can be secured from, The Oxford Chart & Banner Co., Oxford, Miss.)
- 4:00 Adjournment.

B.Y.P.U. CONFERENCE VISITOR TO GO BY AEROPLANE

Sibley C. Burnett, of Louisville, Ky., to Fly to Atlanta

At least one visitor to the Southwide B.Y.P.U. Conference will go to Atlanta by world's most modern means of transportation, the aeroplane. Sibley C. Burnett, of Louisville, Ky., a student at the Southern Baptist Theological Seminary, is planning to fly to the Atlanta meeting via the American Airways from Louisville, Ky.

It may be that others from the South will go to the Conference by aeroplane for a number of important air lines converge in Atlanta.

Friends of Sibley in Georgia, where he has served for some two years in B.Y.P.U. work, simply would not think of having him come by any slow means so arrangements were made to have him whisked through the air in about four hours flying time instead of some thirteen hours on the train.

A group of B.Y.P.U. friends will be at Candler Airport in Atlanta to see him land on Monday, January 11, as he steps down from the twelve-passenger tri-motored plane.

(Continued from Page 12)

Mt. Olive Pleasant Ridge
Friendship New Hope
Tuckers Crossing Bethel
Mars Hill Pine View

Kemper County
Antioch Bay Springs
Bluff Springs Blackwater
Center Ridge Corinth
Electric Mills Philadelphia
Salem Stonewall
Wahalak Union Hill
Union

Kosciusko Association
Bear Creek Berea
Beulah Bowlin
Carson Ridge Center
County Line Doty Springs
Edgefield Ethel
Harmony McCool
New Salem New Hope
North Union Pleasant Ridge
Pilgrims Rest Sand Hill
Unity Yockanookany
Zama Spring Dale

Lafayette County
Abbeville Bay Springs
Bluff Springs Dillard
Harmony New Elbethel
New Hope New Prospect
Philadelphia Shiloh

Lauderdale County

Bethany Daleville
Fellowship Hebron
Marion Meridian 1st
Oak Grove Pine Grove
Russell Toomsaba

Lawrence County

Antioch Bethel
Bismark Carmel
Crooked Creek Jayess
Nola New Zion
Oakvale Providence
Silver Creek Shiloh
Wanilla

Leake County

Cedar Grove Centerhill
Freeny Friendship
Good Hope Madden
Mars Hill Midway
Mt. Carmel Mt. Zion
Pleasant Hill Renfroe
Rocky Point Salem
Springfield Standing Pine

Lebanon Association

Beg Level Baxterville
Brooklyn Calvary
Carterville Corinth
Dixie Eastabuchie
Good Hope Hickory Grove
Macedonia McLaurin
Military Oral
Pearce Creek Providence
Red Hill Richburg
Sumrall Wiggins

Lee County

Auburn Birmingham
Bissell Brewer
Center Hill Macedonia
New Hope New Macedonia
Plantersville Pleasant Hill
Pontocola Uclatubba
Union Hill Verona
Limestone

Leflore County

Morgan City
Liberty Association
Antioch Bucatunna
Center Grove Center Ridge
Coyett Elam
New Bethel Liberty
Pleasant Grove Pleasant Hill
Pine Grove Hurricane
Rolling Creek Falling Creek

Lincoln County

Arlington Bethel
Big Springs Calvary
Clear Branch Fair River
Friendship Little Bahala
Macedonia Mission Hill
Montgomery Mt. Moriah
Mt. Zion Norfield
Pearl Haven Philadelphia
Pleasant Grove Shady Grove
Topisaw Union
Wellman

Madison County

Farmhaven Good hope
Lone Pine

Marion County

Antioch Cedar Grove
E. Columbia Foxworth
Goss Holly Springs
Hurricane Creek Improve
New Hope Olah
Pine Burr Shiloh
White Bluff Greenville
Spring Cottage

Marshall County

Carey Chapel Chewalla
Clear Creek Coldwater
Cornersville Mt. Moriah
New Harmony Philadelphia
Potts Camp Salem
Spring Hill Temperance Hill

Mississippi Association

Amite River Bethel
Ebenezer Galilee
Gillsburg Hebron
Mt. Olive Mt. Pleasant

(Continued on Page 16)

(Continued from Page 11)

Lauderdale County		
Causeyville—Increase	2.52	
Goodwater	11.25	
Kewanee	68.90	
Meridian 8th	15.00	2.70
Meridian 15th		22.35
Meridian 41st		5.00
Meridian Highland		36.22
Meridian Southside	40.00	
New Hope	5.83	
Poplar Springs	113.00	61.98

256.50 128.25

Lawrence County		
Arm	7.95	3.00
Calvary	5.30	18.10
Monticello	26.40	14.21
New Hebron		24.63
New Hope	1.15	
Oma		2.29

40.80 62.23

Leake County		
Carthage		10.47
Corinth		.80
New Hope	2.70	1.00
Thomastown		9.00
Tuscola		2.50
Walnut Grove		44.80

2.70 68.57

Lebanon Association		
Bond	2.00	
Camp Tatum	10.00	
Central		7.40
Greens Creek		1.20
Hattiesburg 1st	280.95	
Hattiesburg 5th	50.00	
Hattiesburg Immanuel		223.76
Hattiesburg Main	231.77	62.87
Lumberton		9.65
Perkinston		25.00
Petal		4.41
Purvis		24.50
Zion Hill		5.05

574.72 363.84

Lee County		
Belden	11.30	8.05
Camp Creek		4.10
Guntown		5.50
Mooreville		8.58
Nettleton		5.67
Pleasant Valley		3.90
Richmond	6.23	10.41
Saltillo	1.00	24.10
Shannon		30.00
Sherman		20.00
Tupelo 1st		400.00
Tupelo 2nd		4.32

18.53 524.63

Leflore County		
Greenwood 1st	418.63	151.42
Greenwood 2nd	7.25	6.94
Itta Bena		60.06
Money		14.53
Schlater		10.95
Sidon	4.50	23.83

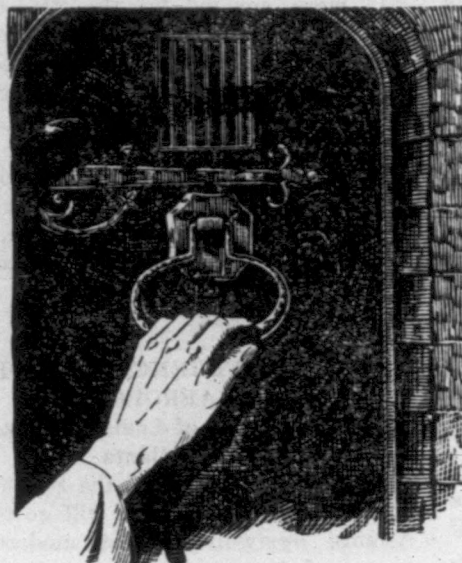
430.38 267.73

Liberty Association		
Lincoln County		
Bogue Chitto		10.25
Brookhaven 1st		128.87
Gum Grove		10.05
Heucks Retreat	7.00	
Holly Springs		3.90
Moaks Creek		3.32
Mt. Pleasant	2.25	2.10
New Prospect		7.50
New Site		1.80
Pleasant Hill	3.00	2.19
Union Hall	8.00	

20.25 169.98

Madison County		
Camden		11.15
Canton	146.20	91.27

Flora		34.79
Madison—New Hope		17.50
Marion County		
Bunker Hill		15.00
Clear Creek		2.35
Columbia 1st	200.00	98.98
Edna		4.10
Kokomo		7.05
Sandy Hook	5.00	
	205.00	127.48



When the Summons Comes

WHEN a dear one joins the innumerable caravan at the end of the earthly pilgrimage the love that mourns must find consolation in rendering to the mortal part the last full measure of devotion.

To help you do this in a manner responsive to the dictates of your heart and consistent with your means, leading funeral directors everywhere are now prepared to provide for casket and contents the enduring protection of the

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The distinctive design of the Cryptorium, its lustrous coloring, harmonious with the color motif of the casket, its massive imperial hardware, its planetary dome and shell-shaped ends impart to the rites of interment the beatitude of loveliness. Yet it adds but little to the cost of mortuary service.

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Pleasant Grove		19.00
	2.50	73.81
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Berwick		11.50
Centerville		18.00
Eastfork		6.35
Glading		4.00
Liberty	150.00	
Mars Hill		6.50
Mt. Vernon	4.26	1.25
Oak Grove		2.75
Robinson		5.47
Stephenson		1.65
Terrys Creek	5.50	
Woodville		13.70
	159.76	71.17
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Central Grove		1.50
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Hamilton		2.00
Prairie		4.60
Splunge		3.23
	8.25	35.68
Montgomery County		
Bethlehem		3.00
Winona		15.00
		18.00
Mt. Pisgah		
Rock Hill	1.00	
	1.00	
Neshoba County		
Burnside	3.00	1.66
Coldwater Mission		2.00
Dixon	2.00	
Hope		3.50
Linwood		8.00
Mt. Sinai		1.50
Neshoba		5.66
Philadelphia		80.25
Spring Creek	50.50	
	55.50	102.57
New Choctaw Association		
Newton County		
Bethel	26.30	
Chunky		5.05
Clarke Venable Mem.		20.32
Hickory		11.95
Lawrence		8.50
Mt. Vernon		8.81
New Ireland		6.29
Newton	70.00	44.93
Pinkney	10.31	
	127.37	85.09
Noxubee County		
Brooksville	20.00	26.17
Concord		5.18
Gholson		3.40
Macon		17.30
Mashulaville—Elim		15.00
Shuqualak	40.00	
	68.58	60.63
Oktibbeha County		
Bethesda		3.50
Double Springs	15.00	
Longview		3.50
Maben		4.06
Salem	11.00	
Starkville		73.61
Sturgis		16.50
	26.00	101.17
Panola County		
Batesville		59.94
Como		9.28
Good Hope		11.50
Liberty Hill		7.85
McIvor		
Peach Creek	17.50	38.05
Pilgrims Rest	1.75	5.00
Pope		21.50
Sardis	56.50	
Tocowa		1.50
Union	8.50	4.21
	86.65	158.83
Pearl River Association		
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Picayune	121.38	15.65
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Poplarville		20.00
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	123.88	45.17
Perry County		
Beaumont		5.25
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Richton		4.00
		15.10
Pike County		
Bogue Chitto		6.00
Fernwood		10.00
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McComb 1st		87.11
Osyka		5.00
Summit	25.00	18.51
Tangipahoa		1.00
	204.94	149.70
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Algoma		13.22
Buchanan		1.05
Cherry Creek	2.00	
Ecru		7.50
Hebron		4.30
Longview		4.50
Pontotoc		27.58
Toccopola		6.14
Toxish	5.44	10.00
Woodland	1.00	
	8.44	74.29
Prentiss County		
Baldwyn	12.46	25.00
Booneville		20.20
Mt. Olive	10.00	
	22.46	45.20
Rankin County		
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Cato		5.25
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Concord		3.40
Dry Creek		4.00
Mt. Creek		15.00
Mt. Pisgah		1.75
Oakdale—Langford		10.53
Pearson	8.70	2.00
Pelahatchie		43.56
Rehoboth	12.00	
Rock Bluff		1.00
Star		7.48
Steens Creek	31.25	30.90
	76.95	203.72
Riverside Association		
Belen		6.40
Clarksdale	292.73	61.48
Crowder		7.35
Friars Point		18.91
Lyon		50.00
Marks 1st		6.35
New Hope		6.00
Riverside		58.46
Walnut		4.15
	292.73	219.10
Scott County		
Forest		143.80
Harperville	8.10	9.72
Hillsboro		3.57
Homewood		1.00
Lake		11.45
Morton	25.50	38.83

Sebastopol	3.00	Tylertown	83.58
Springfield	6.85		5.63 110.47
	33.60 218.22	Wayne County	
Antioch	4.50	Mt. Zion	1.25
Goodwater	4.00		1.25
Macedonia	4.90	Webster County	
Mendenhall	3.00		
Pinola	5.00	Winston County	
	3.00 18.40	Bethel	2.78
Liberty	3.00	Calvary	15.50 4.89
Raleigh	9.83	Good Hope	5.00
Sylvarena	22.91	Louisville	98.55
	22.91 12.83	Mt. Carmel	
		Noxapater	8.00
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Drew	70.03	Water Valley	2.75
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Jones Bayou	54.00 16.77		
Lombardy	5.00		58.00 30.01
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Sunflower	1.00 23.61	Eden	13.50
	68.00 365.16	Hebron	16.00 12.25
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Charleston	79.27	Yazoo City	40.10 50.73
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Tishomingo Ass'n.	8.80		
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Piedmont	2.25 1.00		
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Union Church	15.00		
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Union County			
Jericho	4.24 4.06		
Myrtle	10.00 20.00		
New Albany	36.60 50.00		
New Prospect	2.88		
Oak Grove	50.00		
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Walthall County			
Centerville	2.77		
Knox	2.00		
Lexie	17.37		
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Mesa	2.86 3.00		

"OUR LITTLE LIVES ARE ROUNDED WITH A SLEEP"

There is an old adage to the effect that death and taxes are the only certain events common to the race. Recent news bulletins from Washington leave little room to doubt that the burden of taxation is going to bear more heavily on every family. But the death rate maintains an almost uniform level, year in and year out, regardless of business conditions, politics and all the variables in human experience. Statistics assure us that twelve persons out of every thousand will pass from this life each year.

But statistics make no reckoning of human sorrow. Each little life is precious to those nearest to it. Hence the desire of those who mourn to render to the mortal part of their dear departed the fullest measure of protection from the elements of destruction within the grave. This subject has been treated with exquisite delicacy and tact in a handsome little booklet recently issued by the manufacturers of the CRYPTORIUM, the "underground mausoleum."

We commend this booklet to the attention of our readers as well worthy of careful reading. A copy will be sent free on request. Address The Galion Metallic Vault Company, Dept. J, Galion, Ohio.

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In Single or Double Budget Specify which wanted.

Two Books—One Loose-Leaf for record of individuals, the other a forty-page permanent bound book for all other records. This system includes a 40-page permanent bound book, loose leaves for 200 names (4 names to page), covering one year's records, and a special binder—the complete outfit, \$5.50. Additional leaves, as needed, in lots to care for 100 names, 25 cents. One economical feature of this system is that the special binder may be used indefinitely, making it necessary to order only the permanent bound book (\$1.25), and as many record sheets (2 cents each) as may be required each year.

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Size, 9 1/2 x 12 inches. In Single or Double Budget Form.—Specify which wanted.
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(Continued from Page 13)

Memorial New Zion
Zion Hill

Monroe County

Amory Athens
Becker Bigbee
Greenwood Spgs. Gregory Chapel
Harmony New Prospect
Quincy Smithville
Bethlehem

Montgomery County

Bethsaida Duck Hill
Eskridge Hays Creek
Hebron Kilmichael
Mulberry Milligan Springs
Poplar Creek Poplar Springs
Pine Forest Pine Bluff
Prospect Shiloh
Scotland Stewart
Unity Union

Mt. Pisgah Association

Sardis

Neshoba County

Bethsaida Bluff Springs
County Line Deemer
Ebenezer Longino
McDonald Mt. Nelson
New Blackjack New Hope
Pearl Valley Pleasant Dale
Providence Stallo
W. Philadelphia

New Choctaw Association

Bethany Bokohoma
Calvary Canaan
Hope Hopewell
Macedonia Mt. Zion

Newton County

Center Ridge Good Hope
Liberty Mt. Pleasant
Oakland Rock Branch
Stratton Union
Beulah

Noxubee County

Little Bethel Vernon

Oktibbeha County

Adaton Center Grove
Long Branch New Hope
Pleasant Ridge Self Creek
Wake Forest Morgan Chapel

Panola County

Courtland Crenshaw
Hebron Longtown
Shady Grove White Oak Grove

Pearl River Association

Bethel Carriere
Derby Fords Creek
Good Year Harmony
Henley Field Juniper Grove
New Palestine Olive
Spring Hill Steep Hollow
Union West Union
White Sand Zion Hill

Perry County

Arlington Calvary
Good Hope Indian Springs
Oak Grove Progress
Prospect Runnelstown
Red Hill Seminary
Union

Pike County

Balachitto Bluff Springs
Friendship Holmesville
Johnston Station Central McComb
South McComb Mt. Zion
Navilla Progress
Silver Creek Silver Springs
Thompson Union

Pontotoc County

Carey Springs Centerhill
Duncan Creek Immanuel
Endville Friendship
Furrs Hopewell
Liberty Locust Hill
New Hope New Prospect
Oak Hill Piney Grove
Randolph Spring Hill
Wallfield Zion
Troy Turnpike
Shady Grove

Prentiss County

Caver E. Prentiss

Frankstown—

Magnolia Gaston
Mt. Zion Oak Hill
Osborne Creek Pleasant Grove
Thrasher Wheeler

Rankin County

Antioch Clear Branch
County Line Fannin
Galilee Hickory Ridge
Leesburg Liberty
Mizpah New Prospect
Pearl City Richland
Rock Hill Union

Riverside Association

Birdie Berea
Darling Dundee
Jonestown Lula
Lambert Rich
Sledge Sunflower
Tunica Wildwood

Scott County

Bethlehem Branch
Clifton Hebron
Hopewell Jerusalem
Liberty Line Creek
Mt. Olivet Oak Grove
Pleasant Ridge Pulaski
Ridge Steele
Union

Simpson County

Athens Bethlehem
Beulah Braxton
Coat Corinth
D'Lo Everett
Gum Springs Harrisville
Jupiter Magee
Mt. Zion New Bethlehem
New Hope Oak Grove
Palestine Pine Grove
Pleasant Hill Poplar Springs
Shivers Siloam
Strong River Stonewall
Weathersby Pleasant Valley

Smith County

Beulah Burns
Beaver Dam Centerhill
Clear Springs Clear Creek
Concord Cohay
Fellowship Good Hope
Good Water Harmony
High Hill Leaf River
Mt. Carmel Mt. Pleasant
Mt. Zion Mize
Mineral Springs New Sardis
New Home Oak Grove
Pleasant Hill Rocky Hill
Rose Hill Sardis
Salem Shady Grove
Sharon Sylvan Grove
Taylorsville Ted
Union White Oak
Zion

Sunflower Association

Carroll Holly Grove
Inverness Moorhead
Porter Bayou Roundaway

Tallahatchie County

Ashland Ascalmore
Corinth Friendship No. 2
Springhill Sumner
Webb Paul
Scotland

Tate County

Bethel Coldwater
Evansville Hopewell
Looxahoma New Hope
Senatobia Strayhorn
Tyro

Tippah County

Pleasant Hill Palmer
Hunters Chapel Mt. Moriah
Turners Chapel Peoples
Pine Grove Macedonia
Academy Providence
Lebanon Shady Grove
Harmony Tiptersville
Oakland Falkner
Mt. Olive Concord
Mt. Hebron

Tishomingo Association

Belmont Bethlehem

Burnsville

Highland
Mt. Vernon
New Liberty
Red Bud
Union

Eastport

Mt. Moriah
New Prospect
Old Providence
Tishomingo

Union Association

Beech Grove Bethesda
Elmo Fellowship
Fayette Hermanville
Port Gibson Unity
Old Salem

Union County

Amaziah Beech Springs
Beulah Bethel
Blue Springs Enterprise
Freedonia Glenfield
Ingomar Liberty
Macedonia Mt. Gilead
Mt. Pleasant New Harmony
New Hope Old Oak Grove
Pleasant Hill Zion Hill
Harmony

Walthall County

Crystal Springs Enon
New Zion Salem
Smyrna Union

Wayne County

Bethlehem Big Creek
Bucatan Chason
Chapral Chicora
Clara Clear Creek
Denham Eucutta
Evergreen Hiwanee
Hollis Creek Pleasant Grove
Pine Haven State Line
Strengthford Waynesboro
Zions Rest

Webster

Hohenlinden Mantee
Mt. Pleasant Union

Winston County

Hopewell Liberty
Oak Grove Plattsburg
Shiloh Union Ridge
Evergreen Gum Branch
High Point Macedonia
Poplar Flat Antioch
Loakfoma Murphys Creek
Yellow Creek Enon
Ellison Ridge Holly Grove
Harmony Mt. Pleasant
Sardis

Yalobusha County

Bethel Big Springs
Camp Grounds Clear Springs
Dividing Ridge Elam
Hopewell Mt. Gilead
New Hope Oakland
O'Tuckalofa Pilgrims Rest
Pine Grove Pleasant Grove
Sylvarena Tillatoba

Yazoo County

Blackjack Bethlehem
Center Ridge Concord
Liverpool Oak Grove
Ogden Providence
Rock Springs Short Creek
Satartia

Zion Association

Philadelphia Shady Grove
Hebron Thmnolen
Mt. Pleasant Lollars Grove
Pilgrims Rest Pleasant Hill
Spring Creek New Hope
County Line Spring Hill
Mt. Zion Bluff Springs
Fellowship Harmony
Sabougla Mt. Vernon

—BR—

Mr. Gabalot: "And so you are the lady who is giving my wife painting lessons. What sort of a pupil is she?"

Miss Dauber: "Well, I find her very apt, to say the least."

Mr. Gabalot: "That's funny. I always find her apt to say the most."—Exchange.

EYES TIRED? Relieve the fatigue safely and painlessly with a few drops of Dickey's Old Reliable Eye Wash. Drug stores or by mail 25c. **DICKEY DRUG CO., BRISTOL, VA.**

FLORA'S VICTORIOUS YEAR

(By W. A. McComb)

As the membership of the Flora Baptist Church looks back over 1931 their hearts swell with gratitude to God.

It has been a year of cooperation, fellowship and spiritual achievements. Not a single unpleasant incident has arisen to mar the harmony and good will of the fellowship of the church. The church has grown some in numbers, but internal development has been most manifest.

The congregations have grown in attendance and seemingly in their appreciation of the ministry of the Word.

To be sure, this church, like most others, has felt the effects of the economic depression. But even in the face of their reduced incomes, they have carried on heroically in the name of the Master.

The church has exceeded, to missions and benevolences, the goal she set last January. In addition to that she has responded to every special call that has come. Then in addition to that, several of the departments of the church are caring for children in the Baptist Children's Home at Jackson, and also the W. M.U. have sent boxes to the B.B.I. at New Orleans, and the Training School at Louisville, Ky.

The church has paid off the two bonds falling due this year on the annex and also taken up a note brought over from last year and paid all interest in full. The pastor's salary has been paid promptly and in full. All other financial obligations falling due in 1931 have been met and the church closes the year with a clean slate, and her bonded indebtedness reduced to \$2,500.00, extending over four more years. The pastor voluntarily reduced his salary, which some of the church members thought was hardly necessary, but he did. The writer and Mrs. McComb have been the recipients of many remembrances during the year from the church members and citizens of Flora. On the whole, they feel that this has been one of their happiest and most satisfactory years in the ministry.

They send New Year Greetings and good wishes to their friends and acquaintances throughout the State. It is their prayer that 1932 may be a year of great spiritual achievements for the Baptists of the world and especially for Mississippi Baptists.

Flora, Dec. 31, 1931.

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